THE HISTORY.

OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS:

Tranſlated from a SPANISH MANUSCRIPT, lately found in the Iſland of PALMA.

WITH AN

ENQUIRY into the ORIGIN of the ANCIENT INHABITANTS.

To which is added,

A Deſcription of the CANARY ISLANDS,

INCLUDING

The MODERN HISTORY of the INHABITANTS, and an Account of their Manners, Cuſtoms, Trade, &c.

By Capt. GEORGE GLAS.

With his LIFE and tragical END, on Board the Sandwich of London; and an Account of the Apprehending, Trials, Conviction, and Execution of the four Aſſaſſins, Perpetrators of that horrid Crime.

In TWO VOLUMES.

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THE HISTORY OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS:

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VOL. I.

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Enquiry into the Origin of the Ancient
INHABITANTS.

VOL. I.

A

SHORT ACCOUNT

OF THE

LIFE

OF

Capt. GLAS.

CAPT. GLAS was a native of Scotland, and bred a ſurgeon; in that capacity he made ſome voyages to the coaſt of Guiney, and was at length maſter of a Guiney-ſhip, in which ſtation he continued till the late war began—Having ſaved a good ſum of money in trade, he ventured part of it on board a privateer, and went himſelf as captain. He was not three days at ſea before the ſhip's crew mutinied; but at length, by fair ſpeeches, were pacified; and ſtill more ſo by the capture of a French merchant-man of great value, which followed immediately.

THIS good fortune was ſoon diſpelled by the appearance of an enemy's frigate about twice his ſtrength, with which, however, he engaged. The conteſt was very warm for more than two hours; but another French ſhip appearing, Capt. Glas was obliged to ſtrike, with the loſs of more than half his crew, and himſelf ſhot through the ſhoulder. He remained ſome time in a French priſon in

the Weſt-Indies, and was treated with much ſeverity, but being at laſt exchanged, he embarked the remainder of his fortune upon another adventure in the privateering way. He was again taken priſoner, and his whole fortune at once deſtroyed.

UPON being releaſed a ſecond time, he was employed by merchants in their ſervice to and from the Weſt-Indies, and was taken priſoner no leſs than ſeven times during the laſt war—However, he had, upon the concluſion of the late peace, amaſſed about two thouſand pounds, and being an excellent ſeaman, he reſolved in his own ſhip, to go upon a diſcovery. He found out a new harbour on the coaſt of Africa, between the river Senegal and Cape de Verd, to which he ſuppoſed a very great trade might be driven.

HE returned to England, and laid his diſcovery before the miniſtry; and at length obtained an excluſive trade to his own harbour for twenty years. Having prepared for his departure, with the aſſiſtance of one or two merchants, he left England, and arrived at the new-found harbour. He ſent one of his men on ſhore with propoſitions of trade, but the natives murdered him the moment he landed. Capt. Glas found means to inform the King of the country of the wrong done him, and the mutual advantage that might accrue from trading thither.

THE King ſeemed to be pleaſed with his propoſal, only to get him the more ſecurely in his power; but Glas, being on his guard, he failed in effecting his deſign. The King's next attempt was to poiſon the crew by proviſions

ſent

ſent as preſents to the Captain, this alſo failed of effect; but Glas, for want of neceſſaries, was obliged to go to the Canaries in an open boat, in order to buy ſome from the Spaniards. In the mean time the ſavages fell upon his ſhip, but they were repulſed by the crew; and the ſhip being obliged to quit the harbour, and not finding her Captain return, ſailed for England, where ſhe arrived in ſafety.

IN the mean time, the unfortunate Captain landed upon one of the Canary Iſlands, and preſented his petition to the Spaniſh Governor, but who, inſtead of treating him with the deſired hoſpitality, threw him into priſon as a ſpy, and there kept him for ſome months, without pen, ink, or paper.

HE at length bethought himſelf of writing with a piece of charcoal on a buiſcuit, to a Captain of an Engliſh man of war, then in the harbour, who, though with much difficulty, and after being previouſly ſent to priſon himſelf, at length effected the Captain's releaſe. Here he continued for ſome time, till his wife and daughter (a beautiful girl of eleven years old) came to him from home, and from the Canaries they all joyfully embarked for England, on board the Sandwich, Capt. Cochran, commander.

THE ſhip ſailed from London about the month of June, or July, 1765, laden with bale-goods, hard-ware, hats, &c. for Santa Cruz; at which place they arrived, diſcharged their cargo, and thence ſailed to Orataira, one of the Canary Iſlands, and took in a cargo of Madeira wine, raw and manufactured ſilk, cochineal, and a large quantity of Spaniſh

milled dollars, ſome ingots of gold, ſome jewels, and a ſmall quantity of gold-duſt; and about the month of November, ſailed from Orataira for London, and had then on board John Cochran, Captain; Charles Pinchent, Mate; Peter M'Kinlie, Boatſwain; George Gidley, Cook; Richard St. Quintin, Andrees Zekerman, and James Pinchent, (brother to the mate) Mariners; and Benjamin Gallipſey, the cabin boy; and they took on board, as paſſengers, Capt. Glaſs, his wife and daughter, with a ſervant boy belonging to them.

BEFORE the ſhip left the Canaries, Gidley, St. Quintin, Zekerman, and M'Kinlie, entered into a conſpiracy to murder all the other perſons on board, and to poſſeſs themſelves of the treaſure. Accordingly, on Sunday, November 30, at eleven at night, the four aſſaſſins being ſtationed on the night-watch, and the Captain coming to ſee every thing properly ſettled, on his return to his cabin, M'Kinlie ſeized him, and held him faſt, till Gidley killed him with an iron bar, and then threw him overboard.

THE noiſe occaſioned by this murder, and the Captain's groans having alarmed the Pinchents, and Capt. Glas, they roſe from their beds, and immediately came on deck; and the Pinchents being foremoſt, they were attacked by the villains, knocked down, and thrown overboard; Capt. Glas inſtantly returned to the cabin for his ſword, and his retreat being obſerved by M'Kinlie, who judged of his intent, ſecreted himſelf at the foot of the ſteps in the dark; and as he was aſcending the ſteps to get upon the deck, M'Kinlie ſeized him in his

his arms, and held him faſt, and called out to his aſſociates to aſſiſt him, who immediately ruſhed upon Mr. Glas, and with much difficulty wreſted his ſword out of his hand, in which ſcuffle Zekerman received a ſlight wound in his arm; and in ſtabbing Mr. Glas, M'Kinlie received a wound thro' his left arm. When they had thus murdered Mr. Glas, they threw him overboard. This ſoon brought Mrs. Glas and her child on deck; and ſhe having ſeen what the villains had perpetrated, implored for mercy; but Zekerman and M'Kinlie came up to her, and ſhe and her daughter being locked in one another's arms, they threw them both into the ſea.

HAVING thus diſpatched all the perſons on board, except the two boys, and being then in the Britiſh Channel, on their courſe to London, they immediately put the ſhip about, and ſteered for the coaſt of Ireland; and on Tueſday, December 3, about two in the afternoon, they arrived within ten leagues of the harbour of Waterford and Roſs, and then determined to ſink the ſhip; and, in order to ſecure themſelves and the treaſure, they hoiſted out their cock-boat, and loaded her with bags of dollars, to the quantity of about two tons, and then, knocking out the ballaſt port, quitted the ſhip, and got into the boat, and left the two boys in the ſinking veſſel to periſh.

ONE of the boys having entreated to be taken on board, but refuſed, leaped into the ſea, and by ſwimming laid hold of the gunnel of the boat, when one of the fellows gave him a ſtroke, and knocked him off, and he was immediately drowned.

SOON after they quitted the ſhip, ſhe filled with water and overſet, and they ſaw the other boy waſhed overboard.

THE boat having reached the harbour's mouth, about ſix in the evening, they rowed her about three miles up the river, and being afraid to proceed further with ſuch a quantity of treaſure, they landed within two miles of the fort of Duncannon; and having left out as much as they apprehended they could carry, they buried on the ſtrand the reſt of the dollars, amounting to 250 bags; they then proceeded up the river with the remainder, the ingots of gold, jewels, and gold duſt, and landed at a place called Fiſherſtown, within four miles of Roſs, and refreſhed themſelves at an alehouſe, where a bag of 1200 dollars was ſtolen from them.

ON Wedneſday, December 4, they proceeded to Roſs, and put up at an alehouſe, and there exchanged 1200 dollars for their amount in current gold, and bought three caſes of piſtols, hired ſix horſes, and two guides, and on Thurſday the 5th ſet out for Dublin, where they arrived on the 6th, and ſtopped at the Black-Bull inn, in Thomas-ſtreet.

HAVING laviſhed a conſiderable ſum in Roſs, and an account having arrived there, that a veſſel was driven on the coaſt, richly laden, without a living ſoul on board, it cauſed a ſuſpicion, that thoſe perſons had deſtroyed and plundered the ſhip; upon which the Collector ſent two gentlemen expreſs to the chief magiſtrate of Roſs, then in Dublin, to inform him of their ſuſpicions, with intent that the

ſaid

ſaid perſons ſhould be taken, and required to give an account of themſelves.

THOSE gentlemen arrived on the 8th, and having informed the ſaid magiſtrate of their errand, he, with proper aſſiſtance, apprehended St. Quintin and Zekerman, who being examined ſeparately, each confeſſed the murders, and other matters before related, and alſo, that ſince they arrived in Dublin, Gidley and M'Kinlie had ſold to a goldſmith, dollars to the amount of 300 l. by which means M'Kinlie was apprehended, and intelligence got, that Gidley had ſet out in a poſt-chaiſe for Cork, in order to take ſhipping for England.

HAVING received an account of the dollars that were hid, the magiſtrate of Roſs diſpatched back the two Gentlemen, with directions to the Collector of Roſs, and the commanding officer of the fort of Duncannon, to make ſearch for the bags of dollars: In returning, they apprehended Gidley in his way to Cork, and had him committed to Carlow goal, where they found upon him 53 guineas, a moidore, and ſome ſilver.

ON the 13th they found 250 bags of dollars ſealed up, and brought them to Roſs under a guard, and lodged them in the cuſtom-houſe.

THERE were found in the poſſeſſion of M'Kinlie, Zekerman, and St. Quintin, ſome toys, a few guineas, an ingot of gold, and a ſmall parcel of gold duſt.

ON Saturday, March 1, the four aſſaſſins were tried and found guilty; and on Monday the 3d, they were executed at Stephen's-green: Their bodies were brought back to New-

Newgate, and, on the Wedneſday following, they were hung in chains, two of them near Macarrell's-wharf, on the South-wall; and the other two about the middle of the Piles, below the Pidgeon-houſe. The bodies of Peter M'Kinlie and George Gidley, the two that were hung in chains on the South-wall, being found diſagreeable to the Citizens of Dublin, who walked there for amuſement or health, were removed to Dalkey iſland.

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INTRODUCTION.

THERE is no reaſon to doubt that the ancients had ſome knowledge of the Madeira, Canary, and Cape de Verd Iſlands, with the adjacent coaſt of Africa; but their accounts of theſe places are ſo indiſtinct and confuſed, that one is at a loſs to know which of them they deſcribe; yet the nature and ſituation of them being known, he muſt be convinced that they were acquainted with them all, but confounded them together under the common name of the Fortunate Iſlands.

The iſlands Madeira and Porto Santo ſeem to anſwer to the deſcription of the Fortunate Iſlands in Plutarch's Life of Sertorius, which is as follows: "When Sertorius was at the mouth of the river "Bœtis, in Spain, he met with ſeamen newly ar- "rived from two iſlands in the Atlantic, which are "divided from one another only by a narrow chan- "nel, and are diſtant from the coaſt of Africa * "ten thouſand furlongs: theſe are called the For- "tunate Iſlands, where the rain falls ſeldom, and "then in moderate ſhowers; but, for the moſt "part, they have gentle breezes, bringing along "with them ſoft dews, which render the ſoil not "only fat and fit to be ploughed and planted, but "ſo abundantly fruitful, that it produces of its own "accord plants and fruits for plenty and delicacy "ſufficient to feed and delight the inhabitants, "who may here enjoy all things without trouble "or labour. The ſeaſons of the year are tem- "perate, and the alteration from quarter to quar- "ter ſo moderate, that the air for the moſt part is "ſerene and refreſhing, and the weather general-

* I ſuppoſe he means from the Streights of Gibraltar.

" ly fair and pleaſant. The rough north and eaſ-
" terly winds, which blow towards theſe iſlands
" from the coaſts of Europe and Africa, are divid-
" ed and diſſipated by reaſon of the vaſt diſtance,
" and utterly loſe their force long before they reach
" thoſe parts. The ſoft weſtern and ſoutherly
" winds which breathe upon them, do ſometimes
" produce gentle ſprinkling ſhowers; but for the
" moſt part they impregnate the earth only with
" the fruitful dews and the nouriſhing moiſture of
" the air, which they bring along with them from
" the ſea; ſo that it is believed, even among the
" barbarous people themſelves, that this is the ſeat
" of the bleſſed, and that theſe are the Elyſian
" Fields highly celebrated by Homer."

It is evident, from the above deſcription, that thoſe iſlands lay to the ſouth-weſt of Hercules's Pillars, or Streights of Gibraltar; for he ſays, " the rough northerly and eaſterly winds which " blow from the coaſts of Europe and Africa towards " thoſe iſlands;" conſequently they could not be any of the Azores or Weſtern Iſlands, the ſouthermoſt of which does not lie farther ſouth than the Streights of Gibraltar. Nor could they be any of the Canary Iſlands, becauſe from any one of them three or four of the others may be perceived, excepting the two iſlands Lancerota and Fuertaventura, which are more diſtant from the reſt, lying near the coaſt of Africa. But they bear no reſemblance to Plutarch's iſlands, becauſe no trees grow in them, for the north-eaſt wind blows upon them almoſt conſtantly, and with ſuch vehemence as to prevent the growth of almoſt all kind of trees, except the fig tree, and ſome low ſhrubs that happen to be ſheltered by a wall or rock: beſides, Lancerota and Fuertaventura are deſtitute of good water, What the natives drink, is rain-water, preſerved in ciſterns; ſo that they do not anſwer the deſcription

of

of the Fortunate Iſlands, or Elyſian Fields, ſo highly celebrated by Homer.

THE iſland Nivaria, and the others of King Juba, mentioned by Pliny, are doubtleſs Tenerife and the other Canary Iſlands; for, as he obſerves of Nivaria, the top of the iſland Tenerife is generally covered with ſnow.

BUT the iſlands Pluviala and Capraria * of Statius Seboſus ſeem to be ſome of the Cape de Verd Iſlands; and his Planaria on the continent oppoſite to them, the coaſt of Africa between Cape Blanco and Cape Verd; which is indeed, as he repreſents it, extremely level, and full of great trees.

PTOLEMY's deſcription of the Fortunate Iſlands is ſo confuſed, that it is impoſſible to gueſs what iſlands he means when he mentions them; for their latitudes anſwer neither to that of the Canary, Madeira, Azores, nor Cape de Verd Iſlands.

UPON the decline of the Roman empire, the Goths and Vandals invaded the coaſts of Mauritania with their fleets. At that time, it may be ſuppoſed, that ſome private ſhips of war, or merchantmen, of thoſe nations, went, in queſt of gain or plunder, as far as the Canary Iſlands, the account of whoſe expeditions is now buried in oblivion.

AFTER the Arabs had conquered the northern parts of Africa and ſettled themſelves in Spain, they were obliged to maintain fleets, in order to cope with thoſe of the northern nations, who often came and ravaged the coaſts of Spain and Barbary. When they had ſuch large navies, they could not be ig-

* It is probable that theſe iſlands are St. Iago and Mayo, two of the Cape de Verds: thoſe who named the firſt Pluviala, had been there in the time of the heavy periodical rains, which fall in places ſituated between the tropics; and not being acquainted with that phenomenon, called the iſland Pluviala.

norant of the art of navigation, nor of the ſituation of their own coaſts of Fez, Morocco, and Suz, with the Madeira and Canary Iſlands fronting them.

THAT the Arabs knew Madeira and Porta Santo, is plain from what the Nubian Geographer ſays in the Firſt Part of his Third Climate, where he mentions two iſlands, one of which he calls Sciarraham, and the other Sciaram, fronting the port of Azaffi in Barbary.

IN the Firſt Part of his Second Climate he only mentions two iſlands in the Atlantic, called Masfahan and Lacos, which may be ſuppoſed to be Lancerota and Fuertaventura; for he ſays they are of the number of the ſix deſcribed by Ptolemy. One of thoſe two iſlands (if not both) viz. Fuertaventura, may be diſcerned from the continent of Africa, in clear weather.

ANY one who reads with attention the Firſt Part of the Nubian Geographer's Third Climate, will be ſtrongly inclined to believe that the Arabs had even ſome knowledge of America, or the Weſt India iſlands *. If ſo, it muſt have been received by the return of ſome ſhips to Spain or Africa from thoſe parts of the world, where they might have

* The Nubian Geographer, ſpeaking of the Atlantic Ocean, ſays, "In this ſea is alſo the iſland Saale, in "which is found a kind of men like women, having "their eye-tooth ſticking out, their eyes like lightning, "their breath like the ſmoak of burning wood, and "ſpeaking an unintelligible language; they fight ſea-"beaſts, and the men are only diſtinguiſhed from the "women by the organs of generation: they have no "beards, and are cloathed with the leaves of trees." Now though the foregoing account ſeems fabulous, yet there is alſo in it ſome appearance of truth; for the Indians of America have no beards; and to thoſe who firſt ſaw them ſmoaking tobacco, their breath would reſemble the ſmoak of burning wood.

been

been driven by ſtorms; even, as ſome ſay, Columbus got his intelligence of the new world *. For it is impoſſible but that ſome Mooriſh or Spaniſh veſſels, ſailing near their own coaſts, muſt at ſundry times have been driven, by northerly ſtorms, in the winter ſeaſon, within the verge of the conſtant north-eaſt wind, called by us the trade-wind, which begins to blow not far to the ſouthward of the Streights of Gibraltar, and actually blows nine months of the year on the coaſts of Morocco. Now if it happened that a ſhip, ſo driven by a ſtorm into the north-eaſt trade-wind, ſhould loſe her maſts, ſhe could not poſſibly in that caſe regain the coaſts of Spain or Barbary, but muſt be driven before the wind and ſeas towards the Weſt-Indies, if ſhe did not chance to light on the Madeira or Canary Iſlands by the way †.

To

* When Columbus left Spain to go in queſt of America, he gave inſtructions to the officers of his little ſquadron, that after ſailing ſeven hundred leagues beyond the Canary Iſlands and did not find land, they ſhould make no way from midnight until day. How came Columbus not to uſe this precaution before he ſailed ſeven hundred leagues beyond the Canaries, or a little way ſhort of the firſt land which he diſcovered? The reaſon is obvious to ſeamen; for thoſe people well know the riſque they run of loſing their lives by ſailing in the night on unknown ſeas, where they might be wrecked on ſome lands or rocks before they could ſee them. If Columbus had not been pretty certain of the diſtance of the land, he would not have uſed this precaution juſt in the nick of time when he ought to have done it, had he known where the land was. Seamen at this preſent time, in going to the Weſt-Indies from Europe, uſe the ſame precaution, when they deem themſelves ſo far from the land as fifty, nay ſometimes an hundred leagues, although the ſituation of theſe parts is now ſo exactly determined.

† A few years ago, a Canary bark, loaded with corn

To ſupport theſe conjectures, it is to be obſerved, that Columbus, on his ſecond voyage to the Weſt-Indies, touched at the iſland of Guadalupe, where he found the ſtern-poſt of a ſhip lying on the ſhore; which was a certain proof that a ſhip had been in the new world before him; for that piece of wood could not have been driven there from any place far diſtant from that iſland.

ALTHOUGH the diſcovery of the north-weſt coaſts of Africa, and its iſlands, is commonly aſcribed to the Portugueze, yet we find, upon enquiry, that there is reaſon to imagine they were only the revivers of the Norman diſcoveries.

So early as the year 846, we find that the Normans with powerful fleets invaded the Spaniards and Moors in Spain. Being repulſed at Corunna, in Galicia, by the King Don Ramiro, and obliged to reimbark, they were attacked afterwards by his fleet, which took and deſtroyed ſeventy of their ſhips: nevertheleſs, the remainder doubled Cape Finiſterre, and arriving in the mouth of the Tagus, put the Moors of Liſbon in a great conſternation. Next year the Normans came to the coaſt of Spain with a great fleet, and, landing in Andaluſia, laid ſiege to the Mooriſh city of Seville, and ravaged the country about Cadiz and Medina Sidonia, carrying away many captives and much plunder: but hearing that the Mooriſh King Abderra-

and paſſengers, bound from the iſland of Lancerota to Teneriſe, met with ſome diſaſter at ſea in her paſſage, by which ſhe was rendered incapable of getting to any of the Canary Iſlands, and therefore was obliged to run many days before the wind, until ſhe came within two days ſail of the coaſt of Caraccas in South America, where ſhe met an Engliſh ſhip, which ſupplied the ſurviving paſſengers with water, and directed her to the port of La Guaria, on that coaſt.

man

man was coming againſt them with a ſtrong fleet, they ſuddenly embarked, and ſailed away with their booty. I mention this expedition of the Normans, to ſhew to what a pitch they had then arrived at, in the art of navigation among theſe people *. Labat, in his Hiſtory of the Weſtern Coaſts of Africa, informs us that the Normans traded to the coaſts of Africa as far as Sierra Leona ſo early as the year 1364; for proof of which he refers to a deed of aſſociation between the merchants of Dieppe and Roan, dated in 1365. He ſays that all their ſettlements in Africa fell to ruin ſoon after, and the trade was utterly loſt by the civil wars in France upon the death of Charles VI. in 1392. However, it is certain that the Normans were the firſt in Europe who diſcovered the Canary Iſlands, as will appear in the courſe of the following Hiſtory.

ALTHOUGH of old the Europeans were ignorant of the uſe of the load-ſtone, yet it is certain that in ſeas where the conſtant trade-wind prevails, ſeamen may eaſily make ſhift without it, as the weather is there generally ſerene, and the ſun and ſtars commonly ſeen; and if the heavens happen at any time to be overcaſt, they can eaſily ſteer their courſe by obſerving the direction of the waves, which in thoſe ſeas run in a regular and certain

* In thoſe days the Engliſh knew more of navigation than they did ſome centuries after; for John Leo, in his account of Africa, informs us, that about the 314th year of the Hegira, the Goths of Spain invited them to invade South Barbary, in order to draw the Moors out of Spain, although at that time the Goths were Chriſtians, and the Engliſh idolaters. Accordingly they beſieged the town of Arzilla, ſituated on the coaſt of the Atlantic ocean, with a great army, which they took, and conſumed with fire and ſword in ſuch a manner that it lay deſolate for thirty years after.

courſe, as well as the wind by which they are impelled.

AFTER ſailing four hundred and fifty miles towards the ſouth-weſt from the mouth of the Streights of Gibraltar, along by the coaſts of Fez, Morocco, and Suz, on the Atlantic Ocean, we arrive at the ſouth weſt extremity of Mount Atlas, in the latitude of twenty-nine degrees twenty-five minutes north: then leaving that land, and ſailing into the ocean directly weſt, one hundred and ſixty miles, we come to the iſland of Lancerota, the firſt of the Canary Iſlands in that courſe: the reſt of theſe iſlands lie all to the weſt and ſouth of Lancerota. The Canaries are ſeven in number, viz. Lancerota, Fuertaventura, Canaria, Tenerife, Gomera, Hierro or Ferro, and Palma: they lie from the eaſt to the weſt in the ſame order as they are here named. The laſt-mentioned is about ſixty-five leagues diſtant from the firſt.

As I do not intend to give a particular deſcription of them in this place, I refer the reader to the ſecond part of this work, in which he will find each iſland diſtinctly deſcribed; and ſhall now proceed to the Hiſtory of their Diſcovery and Conqueſt, which is almoſt entirely a tranſlation from a Spaniſh Manuſcript, written in the year 1632, in the iſland of Palma, by Juan de Abreu de Galineo, a Franciſcan Friar, a native of the province of Andaluſia in Spain.

THIS manuſcript lay a long time in obſcurity in a convent in the iſland of Palma. About three years ago it was ſent from thence to Canaria, as a preſent to the Biſhop of the Iſlands. I heard of this Manuſcript when I was at Tenerife, and immediately wrote to a gentleman in Canaria to procure me a copy, which he did, and ſent it to me. Upon reading the manuſcript I had the ſatisfaction to find that it contained a genuine account of the

conqueſt

conqueſt of the iſlands and the ancient inhabitants, and perfectly agreed with thoſe I had before often received. It was complete, and prepared for the preſs; what prevented its publication in the author's life-time, I know not: probably the author had intended to carry it to Spain (as there was no printing-preſs in Palma) and have publiſhed it there, but was prevented by death from executing his deſign.

THE candid reader is requeſted not to cenſure this performance on account of the inelegance of the ſtyle: the editor preferring faithfulneſs in tranſlation, and accuracy in deſcription, to the pompous flow of language: and though he may ſometimes dwell on circumſtances which may appear trifling to many readers; yet he flatters himſelf that they will be found uſeful and intereſting to thoſe whoſe buſineſs or curioſity require a more particular knowledge of theſe iſlands.

THE HISTORY OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS.

BOOK FIRST.

CHAP. I.

In what manner the Canary Iſlands came firſt to be known to the Europeans.

THE firſt account we had of the Canary Iſlands being publickly known in Europe, after the decline of the Roman empire, was ſome time between the years 1326 and 1334, by means of a French ſhip that was driven among them by a ſtorm.

UPON this diſcovery, a Spaniſh nobleman, Count of Claramonte, named Don Luis, ſon of Don Alonzo de la Cerda, ſurnamed the Diſinherited *, procured a grant † of thoſe iſlands, with the title of

* He was right heir to the crown of Caſtile, but was deprived of it by his uncle Sancho IV. From Donna Iſabella, daughter to this Luis de la Cerda, is deſcended the noble family of Medina Celi in Spain. *Mariana.*

† When this grant was made to Don Luis, it gave ſuch umbrage to the Engliſh ambaſſadors, who then happened to be at Rome, that they immediately diſpatched an expreſs to their court, to prevent this conveyance, imagining there were no other Fortunate Iſlands than thoſe

of King, from Pope Clement VI. upon condition that he would cauſe the Goſpel to be preached to the natives.

Two years after this, Don Luis obtained a licence from Pedro, King of Arragon, to equip a fleet from ſome of his ports, in order to take poſſeſſion of the Canary Iſlands; but though ſome of his ſhips were actually fitted out, yet the deſign failed, firſt by reaſon of his being engaged in ſome other affairs, and laſtly by his death, which happened ſoon after. However, it is probable that either part of that ſquadron, or ſome other ſhips, went to the Canaries about that time, the crews of which were natives of Majorca, which then belonged to the crown of Arragon. What became of thoſe veſſels ſhall be related in its proper place. Nothing was done afterwards towards perfecting the diſcovery, until the year 1385, when ſome Biſcayners and inhabitants of Seville joined to equip a fleet of five ſhips at Cadiz, in order to make deſcents upon and plunder the Canary Iſlands and the adjacent coaſt of Barbary. The command of theſe ſhips was given to one Ferdinando Peraza, a gentleman of Seville.

After coaſting the African ſhore, they ſailed weſtward, and fell in with the iſland now called Lancerota, where they landed. The natives came in crowds to the port to behold them: but the Spaniards ſhooting ſome arrows among them, killed ſome, wounded others, and ſo frightened the reſt that they ran away; upon which the Spaniards marched to the town where the natives reſided, which they ſacked, and carried off a large booty of goat-ſkins, tallow, and ſheep, and one hundred and ſeventy of the inhabitants, among whom were

thoſe of Great Britain: ſuch was the ignorance of thoſe times. *Heylin's Coſmography.*

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Guanareme, King of the Iſland, and Tinguafaya, his wife: with theſe they returned on board their ſhips, and ſailed back to Spain; where, in thoſe days, their plunder was reckoned to be very valuable.

The next expedition to Lancerota was from Seville, in the year 1393. This fleet did not attempt to ſubdue the iſland, but returned ſoon after, with ſeveral captives and a great number of goat-ſkins; by which it appeared that the deſign of the Spaniards, in thoſe expeditions, was only to enrich themſelves by robbery and plunder. Several people now, excited by avarice, ſolicited Henry III. King of Caſtille, for a licence to conquer the Canary Iſlands, as Henry pretended they were his property; but on what he founded this claim, I believe, is not known. In the year 1369, the contention for the crown of Caſtille was ended by the death of Don Pedro, who was ſtabbed by his baſtard-brother Don Henry, who then ſucceeded to the crown. A few years before this happened, ſeveral noblemen, from the province of Normandy in France, came to Caſtille, to the aſſiſtance of Don Henry, among whom were Bertran Claquin, Conſtable, and Rubin de Bracamonte, Admiral of France. This laſt had two nephews by a ſiſter who lived in Normandy, and was married to the Lord of Betancour, Granville, and other places in that country: the eldeſt, named John de Betancour, though at that time an old man, had a ſtrong deſire to travel, and do ſomething worthy of his anceſtors, and therefore determined to make a voyage to Spain to viſit his uncle the Admiral. With this view he went to Rochel, a ſea-port town, where he was to embark for that country: while he remained there, he became acquainted with one Gadifer de la Sala, a man of conſiderable fortune. This perſon, having the ſame paſſion for ſeeing foreign countries,

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ſoon agreed with John de Betancour to go with him in queſt of the Fortunate Iſlands, much talked of at that time in Europe. In order to proſecute their deſign, they ſold ſome of their lands, and mortgaged others, by which they raiſed money ſufficient to equip a ſmall fleet, well provided with ſkilful mariners, pilots, and ſome people as interpreters, who muſt conſequently have been in ſome of the iſlands before that time.

THIS fleet conſiſted of three ſhips, containing two hundred perſons, excluſive of the ſeamen: among that number were many young gentlemen of Normandy, ſeveral of whom were relations of John de Betancour. On the firſt of May, 1400, they ſet ſail, and proceeded on the voyage, without any thing of conſequence happening to them, until they arrived at the iſlands. The firſt they ſaw was Lancerota, which name was then given to it by John de Betancour, probably in honour of ſome perſon of his acquaintance. When he landed his men, the natives gathered together in a body to defend themſelves, imagining that theſe ſtrangers were come to plunder and carry them off, as others had done before: but obſerving the French to be well armed, and keeping together, they were afraid to attack them, but retired into the country, and left them at liberty to encamp in a convenient place; for the natives had nothing to oppoſe them with but ſticks and ſtones, theſe being their only weapons.

BUT finding that the French remained ſome days in the ſame place, without following or attempting to moleſt them, they began to take courage, ſo that ſome of them ventured into the camp, who were well treated by John de Betancour and Gadifer de la Sala, who allowed them to take whatever they choſe, and to come in and go out of the camp whenever they pleaſed. This good treatment removed

moved all their fears; inſomuch that when the French began to build a fort for their defence and accommodation, the natives chearfully aſſiſted them in bringing ſtones, lime, &c. neceſſary for the work. This fort was built at the port of Rubicon.

The ready obedience and quiet behaviour of the natives gave great ſatisfaction to John de Betancour and Gadifer de la Sala. They now determined to paſs over to the next iſland, which is ſeparated from Lancerota only by a channel of two leagues in breadth; and, leaving an officer and ſome men in the port of Rubicon, they landed at Valtarrahala, in the iſland of Fuertaventura, then called by the French Fortuite. The inhabitants, ſeeing ſuch a number of ſtrange people coming into their iſland, gathered in great numbers to oppoſe them, being men of a more warlike ſpirit than thoſe of Lancerota, ſtronger and of a larger ſize; which the French perceiving, and conſidering what a handful of people they had to attack ſuch a multitude with, thought proper to reimbark, and ſet ſail: taking, therefore, a view of ſome of the reſt of the iſlands, they afterwards returned to Lancerota, where they conſulted what was next to be done; and conſidering how few people they had for ſuch an undertaking as the conqueſt of the iſlands, it was determined that Gadifer de la Sala ſhould return to France, in order to bring over ſupplies of men, &c. Accordingly he went; but, unfortunately for the expedition, he died a few days after his arrival in France. When this was known to John de Betancour, he found himſelf deprived of his expected ſuccours, and without money or friends in France; which determined him to embark for Spain, where he arrived, and applied to his uncle Rubin de Bracamonte, and other relations there, for aſſiſtance to proſecute his deſign: but his chief patron and interceſſor

terceſſor with the King of Caſtille was the Infant Don Ferdinando, afterwards King of Arragon, by whoſe means he procured from the king, Don Henry III. a grant of the Fortunate Iſlands, with the title of King. This done, he went to Seville, and equipped a fleet, well provided with men and neceſſaries, for the conqueſt of theſe iſlands, the King ſupplying him with money to defray the charge of that armament. This grant of the Canary Iſlands to John de Betancour was dated in the year 1403.

CHAP. II.

Of the Manners and Cuſtoms of the ancient Inhabitants of Lancerota and Fuertaventura.

THESE two iſlands, as well as the others, were divided into portions, each of which was governed by its own Lord or Captain, and ſeparated from the reſt by a wall of looſe ſtones, croſſing the iſland from ſea to ſea. The inhabitants of theſe quarters held their reſpective chiefs in great eſteem.

THE ancient inhabitants of Lancerota and Fuertaventura were of a humane, ſocial, and chearful diſpoſition, very fond of ſinging and dancing. Their muſic was vocal, accompanied with a noiſe they made by clapping their hands and beating with their feet. They were very nimble, and took great delight in leaping and jumping, which were their principal diverſions: two men took a ſtaff or pole, which they held by the ends, and lifted as high above their heads as they could reach, keeping it parallel with the ground; and he who could leap over it, was accounted to be very dexterous. Some of them were ſo expert at this exerciſe, that they could at three jumps leap over three poles placed in that manner behind each other.

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THE natives of these two islands were of a larger size, and better made than those of the others, and so they are to this day. There is a sepulchre at the foot of a mountain in Lancerota, called the Mountain of Thorns, nineteen English feet and ten inches in length, where a person named Mahan was buried. Duels and combats were frequent among them; to these they went armed with sticks of a yard and a half long, which they called Tezzezes. With regard to quarrels, they had this law or custom, that if a man entered in by the door of his enemy's house, and killed him or did him harm, he was not punished; but if he came upon him unawares, by leaping over the wall, and killed him, then the Captain or chief, before whom the cause was examined, ordered him to be put to death. The manner of executing criminals was this: they carried the delinquent to the sea-shore, and there placed his head upon a flat stone, and then with another of a round form they dashed out his brains; his children were afterwards held as infamous. They were excellent swimmers; and used to kill the fish on their sea-coasts with sticks. Their houses were built of stone, without cement, lime, or mortar; notwithstanding which they were strong: the entry was made so narrow that but one person could go in a time. They had also houses of worship and devotion, which they called Efeguen; these were round, composed of two walls, one within the other, with a space between; and were, as well as their dwelling-houses, built of loose stones, strong, and having a narrow entry. In these temples they offered to their god (for they worshipped only one) milk and butter. They sacrificed to him on the mountains, pouring out from earthen vessels, offerings of goats milk, and adoring him at the same time by lifting their hands toward the heavens.

THE

THE habit of the natives of Lancerota was made of goat ſkins, ſewed together and faſhioned like a cloak, with a hood to it. It reached down to the knees. The ſeams of this habit were cloſed in a very neat manner with thin thongs of leather, which were as fine as common thread. They cut and prepared thoſe thongs with ſharp flints or ſtones, inſtead of knives or ſciſſars, which they called Tafiague.

THEIR ſhoes were of goat ſkins, the hairy ſide outward.

THEY wore bonnets made of goats ſkins, having three large feathers ſtuck in the front; the women wore the ſame, with a fillet of leather, dyed red with the bark of ſome ſhrubs.

THE above-mentioned cloak they called Tamarco; and the hood, Guapil; ſhoes they called Maho.

THEY had long hair, and wore their beards plaited. The King of the iſland wore a diadem or crown like a biſhop's mitre, made of goats leather, and adorned with ſea-ſhells.

WHEN they were ſick, which ſeldom happened, they cured themſelves with the herbs which grew in the country; and when they had acute pains, they ſcarified the part affected with ſharp ſtones, or burned it with fire, and then anointed it with goats butter.

MY author ſays, that in his time earthen veſſels of this butter were found interred in the ground, having been put there formerly by the women, who it ſeems were the makers, and took that method to preſerve it for medicine. When any one died, they buried him in a cave, ſtretching out the body, and laying goats ſkins under and above it.

THEIR food was barley meal roaſted, which they called Goffio; and goats fleſh, boiled and roaſted; alſo butter and milk. They eat their victuals

victuals out of veſſels made of clay, and hardened by the heat of the ſun.

THEIR method of obtaining fire, was by taking a ſtick of dry, hard, thorny wood, which they cauſed to turn rapidly round on the point, within a ſoft, dry, ſpongy thiſtle, and ſo ſet it on fire: this method has been uſed there to this day.

WHEN they ſowed their ground with barley (which was their only grain) they dug or turned it up with goats horns. They threſhed their barley with ſticks, and winnowed it with their hands; they then ground it in a hand-mill, made of two ſtones, being nearly the ſame ſort of mills now uſed in ſome remote parts of Europe.

THE natives of Fuertaventura were cloathed with jackets made of ſheep ſkins, the ſleeves ſhort and reaching no farther than their elbows. They wore alſo ſhort breeches, that left the knees bare; and ſhort hoſe or ſtockings, that reached little higher than the calf of the leg. On their feet they wore the ſame ſort of ſhoes as the natives of Lancerota. They wore high caps on their heads, made of goat ſkins. The hair of their heads and beards they dreſſed after the faſhion that prevailed among the natives of Lancerota.

IN the iſland of Fuertaventura, ſays my author, there lived two women who held a correſpondence with the devil, the one called Tibiatin, and the other Tamonante, who were mother and daughter: the buſineſs of the one was to ſettle and compoſe differences that might ariſe among the chiefs of the iſland, and that of the other to regulate their ceremonies. The natives pretend that theſe women uſed to foretel future events.

WHEN John de Betancour arrived in this country, the iſland of Fuertaventura was divided into two kingdoms, one commencing at the Villa and continuing unto Handia, and the other extending from

from the Villa unto Corralejo, which were separated by a looſe dry ſtone wall, four leagues in length, croſſing the breadth of the iſland from ſea to ſea. There were in this iſland, at the time of the conqueſt, four thouſand fighting men. Thoſe amongſt them who were moſt famous for their virtue and valour had the appellation of Mahay and Altihay, which were names of great honour. It is ſaid that when John de Betancour and Gadifer de la Sala came in queſt of theſe iſlands, the then king of Lancerota, who was named Guadarfia, was deſcended from an European, who had been driven by a tempeſt on this iſland, and whoſe hiſtory is related after this manner:

When Don John I. ſon of Henry II. reigned in Caſtille, he was engaged in a war againſt the King of Portugal and the Duke of Lancaſter, about the ſucceſſion to the crown of Caſtille; the duke pretending that it was his right, on account of his marriage with Donna Conſtanza, eldeſt daughter of King Peter.

In the courſe of that war, and about the year 1377, King John ſent ſome ſhips, commanded by one Martin Ruiz de Avendano, to ſcour the coaſts of Gallicia, Biſcay, and England. This fleet met with a ſevere tempeſt, which laſted many days, inſomuch that the admiral's ſhip was obliged to bear away and drive before the wind, until ſhe arrived in a port at the iſland of Lancerota.

Here the Spaniards landed, and were kindly received by the natives, who treated them with the beſt that the iſland afforded. Don Martin Ruiz de Avendano was lodged in the houſe of Qonzamas, the King, while he remained in the iſland. In that time he became ſo intimate with Fayna, the King's wife, that ſhe had a daughter by him named Yco. Her complexion was very fair, in compariſon of the natives: when of age, ſhe was married to one

of

of the royal family, who became King of the island after Guanareme and Tinguafaya were carried prisoners to Spain, in the fleet commanded by Ferdinand Peraza, in the year 1385 or 1386. By this man Yco had a son named Guaderfia. After Guanareme's death, there was a great dissention in the island about the succession; the natives insisting that Guadarfia was incapable of it, because his mother Yco was not noble, being as was supposed by her colour, the daughter of a stranger, and not of Qonzamas the King. To end the dispute, the council met, and came to a resolution, to shut up Yco with three female servants in the house of the deceased Qonzamas, and there to smoke them; and if she came out alive, she was to be declared noble, and the genuine offspring of Qonzamas. Before she went to the smoaky trial, an old woman advised her to convey secretly into the room a large spunge moistened in water, and when the smoak should begin to be troublesome, to put it to her mouth and nostrils, and breathe in it. Yco took her advice, which succeeded to her wish; for when the door of the room that was smoaked was opened, the three servants were found stifled, and Yco alive; upon which she was brought forth with great marks of honour, and her son Guadarfia was immediately declared King of Lancerota. This is the same whom John de Betancour found reigning, on his first arrival at that island.

CHAP. III.

John de Betancour's second Expedition to the Canary Islands.

WHEN John de Betancour embarked for Spain, he left a garrison in Lancerota, commanded by William de Betancour: who behaved towards the King and natives in such a licentious and cruel manner, that they could no longer endure

dure him, but were at laſt, for their own defence, obliged to take up arms againſt him. They laid an ambuſh, which ſucceeded ſo well that they killed ſeveral of the French, among whom was this William de Betancour; the reſt who ſurvived made their eſcape into the fort of Rubicon, where they were ſo cloſely blocked up by the natives, that they were reduced by famine to the laſt extremity. In this ſituation were the affairs of Lancerota when John de Betancour arrived there; who, as before related, had left the court of Caſtille and went to Cadiz, where he procured ſome veſſels, which he fitted out with every thing neceſſary for a ſecond expedition to the Canary Iſlands: the fame of this armament drew to Cadiz many adventurers from different parts, ſo that he ſoon procured his complement of men.

EVERY thing being ready, the fleet ſet ſail from Seville with a favourable wind; and, after a quick and agreeable paſſage, anchored at the port of Rubicon, where all the troops diſembarked. Upon their landing, the natives came and made their complaint to John de Betancour againſt the garriſon which he had left in the fort, and excuſed the violence they had committed, as having been compelled thereto by the tyrannical and cruel uſage received from William de Betancour and his people. When John de Betancour had heard both parties, and enquired into the cauſe of the difference between them, he found that the French had been the aggreſſors, and therefore pardoned King Guadarfia, and promiſed to leave him and the natives in the full enjoyment of their lands, houſes, cattle, and liberty. Upon this declaration the natives laid down their arms, and chearfully ſubmitted to his government.

SEVERAL prieſts came over in this fleet from Seville, in order to convert the iſlanders from paganiſm

ganiſm to the faith of the church of Rome: they were greatly reſpected by the natives, many of whom they converted, and baptized in the church which was then built at Rubicon, named the Invocation of St. Marcial. The firſt among the natives who received baptiſm, was King Guadarfia, who was chriſtened by the name of Luis. John de Betancour allowed him for his ſubſiſtence the houſe and lands of the deceaſed Qonzamas. A ſhort time after, all the natives were baptized. John de Betancour now made a partition of the lands among the French and Spaniſh adventurers that came over with him *. The church called St. Marcial of Rubicon, was the firſt that was built in the Canary Iſlands: my author ſays (though without authority) that St. Marcial was the firſt who preached the Holy Goſpel in France, and was himſelf the firſt Biſhop of the city of Limoges in that kingdom. His parents were Marcelo and Elizabeth, noble Jews, of the number of thoſe who followed Jeſus Chriſt and miniſtred unto him: they were baptized by the apoſtle St. Peter.

THIS St. Marcial, according to the Legend, "Leaving his parents, cleaved to Jeſus Chriſt, "and followed him wherever he went: he was one "of thoſe who ſerved him when he eat the Paſſ- "over with his diſciples; and, when our Lord "waſhed their feet, he was the perſon who pour- "ed the water into the baſon. He received the "Holy Ghoſt at the ſame time with the diſciples; "and accompanied St. Peter to Antioch, where he "converted many; he afterwards went with that "apoſtle to Rome, where our Lord Jeſus Chriſt

* Theſe lands muſt have been ſuch as were not then cultivated by the natives, as John de Betancour had promiſed not to deprive them of their lands. It would ſeem that the natives chiefly ſubſiſted on their flocks.

"ap-

" appeared to St. Peter, and commanded him to " ſend St. Marcial to France, to preach the holy " Goſpel there. Accordingly he departed, though " full of ſorrow to leave his dear maſter the a- " poſtle. His companion, who went with him on " his miſſion, died by the way, which obliged him " to return to Rome, when St. Peter again order- " ed him to go on his miſſion, and gave him his " ſtaff, which he directed him to lay on the body " of his companion, and at the ſame time to invoke " the name of Jeſus Chriſt: all this St. Marcial " performed, and as ſoon as the ſtaff was laid on " the dead body of his companion, he came to life, " and proceeded on the journey with him to France, " where St. Marcial converted many by his mira- " cles and preaching." The French holding this ſaint in great reverence, John de Betancour therefore dedicated the church which he built at Rubicon, in Lancerota, to him, and called it after his name. The Biſhops of the Canary Iſlands were ſtiled Biſhops of Rubicon, until the iſland of Gran Canaria was conquered. The firſt Biſhop was one Albert, a Franciſcan Friar, who came over to Rubicon in 1408: afterwards, in 1488, the epiſcopal ſee was removed to the city of Palmas, in Canaria, where it now remains. The firſt Biſhop of that place was one Don Juan de Frias.

CHAP. IV.

Contains an Account of the Expedition to Fuertaventura.

EVERY thing being now ſettled on a proper footing in Lancerota, John de Betancour thought it high time to ſet about the conqueſt of Fortuite, as the French then called the iſland of Fuer-

Fuertaventura *. He imagined it would not be eaſy to ſubdue it, as the inhabitants were ſo numerous and valiant; he therefore collected together all his forces, conſiſting of French and Spaniards, beſides many of the natives of Lancerota, whom he armed after the European manner: his new recruits ſerved him with chearfulneſs and fidelity; for the iſlanders found in him a father rather than a conqueror. So embarking his troops on board five ſhips, he ſet ſail, and arrived at Fuertaventura in the month of June, 1405, and landed his people in a bay called Valtarrahal, by reaſon of the great number of Tarrahal †, buſhes, which grew there. At that time the two Kings of the iſland, Ajoſe and Guiſe, were at variance with each other, on account of the paſturage. He who commanded in that part of the iſland where John de Betancour landed, immediately on his arrival gathered all the forces of his diſtrict together, and advanced boldly to give him battle; but the Europeans found means to come to a parley with them, and by the advice of

* My author does not inform us by what names the natives of Lancerota and Fuertaventura called their iſlands; but he ſays that the inhabitants were by the Spaniards called Mahoreros, from their wearing Mahos, a kind of ſhoes before-mentioned; and he adds, that ſome will have the proper name of the iſlands (for he erroneouſly ſuppoſes theſe two to have been formerly but one) to be Maho.

The French called Fuertaventura, Fortuite, as above; but we are not informed of the reaſon why they gave it that name. In ſome old records, preſerved on the iſland, it is called Herbaria, from its abounding with various herbs; and alſo Buenaventura, from a convent built in it by Diego de Herrera, and dedicated to St. Buenaventura. At preſent the iſland is called Fuertaventura, but how it came by that name we know not.

† See the Deſcription of the Canary Iſlands.

the two women, Tibiatin and Tamonante before-mentioned, they were prevailed on to lay down their arms, and Ajoſe coming up to John de Betancour, this latter embraced him, and treated him with every mark of friendſhip. By this behaviour he won his confidence, and at length prevailed on him to embrace the Romiſh religion; he was then baptized by the name of Luis. Guiſe, the King of the other part of the iſland, ſeeing the good treatment which John de Betancour gave to thoſe who ſubmitted to him, with his frank and courteous behaviour to all the natives, and that he deſired only to make converts to the Romiſh faith, ſubmitted to him alſo, having been adviſed to do ſo by Tibiatin and Tamonante. Being moreover aſſured by John de Betancour, that if he would embrace the Romiſh faith he ſhould remain in the full enjoyment of his liberty, and in the peaceable poſſeſſion of his lands and effects, he received baptiſm by the name of Alonzo. The examples of the two Kings of Fuertaventura had ſuch an effect on the natives, that they all came in and ſubmitted to the Europeans, and were ſoon after baptized.

It is a tradition among the inhabitants of Fuertaventura, that the natives believed Tibiatin and Tamonante to have been ſent from heaven to inſtruct them, to foretel future events, and to cauſe them to live in peace and unanimity with each other. They ſay that theſe women propheſied to them of the coming of ſtrange people from the ſea, who were to inſtruct them how to live: and alſo that immediately after the arrival of the Europeans a beautiful woman often appeared to the natives in the time of their diſtreſs and neceſſities, miniſtred comfort to them, perſuaded them to be baptized, and embrace the Romiſh faith.

It was by the aſſiſtance of thoſe women that the Europeans made ſo eaſy a conqueſt of that large and

and populous iſland; of which when John de Betancour had thus taken poſſeſſion, he built two forts for the ſecurity of his Europeans, the one at Valtarrahala, where he firſt landed, and which he called the caſtle of Valtarrahala, and another which he named Richiorche; both of which he garriſoned with his own people.

By the intreaty of the Caſtillians, and ſome of his ſeamen who had been in Barbary, John de Betancour was prevailed on to make a voyage thither, as that coaſt is but eighteen leagues diſtant from the ſouth eaſt part of Fuertaventura. And being provided with ſufficient ſhipping, &c. fit for ſuch an expedition, he accordingly croſſed over to that ſhore, and landed at a place called Medanos *, where he took priſoners ſeveral Moors of both ſexes, old and young, to the number of ſeventy, without the loſs of a man on his own ſide; the natives of that part of Africa living at that time in a careleſs and defenceleſs manner, not thinking it poſſible for any one to come from the ſea to diſturb or moleſt them. Betancour and his men brought their booty ſafe to Lancerota, and from thence ſent their priſoners to Spain, where they were ſold for ſlaves. This was the firſt expedition made to the coaſt of Barbary from the Canary Iſlands.

CHAP. V.

John de Betancour's Voyage to Gran Canaria.

AFTER the enterprize on the coaſt of Barbary, John de Betancour, being deſirous of bringing the iſland of Canaria into ſubjection to him,

* On what part of the coaſt of Barbary this place lies, I am not certain; but I imagine it to be ſomewhere to leeward of la Punta Blanca, and not far diſtant from it.

ſailed thither with two ſhips, and anchored at a place called Anganagen, where he landed all the forces which he brought with him, and marched them up the country in good order, and with great precaution, leſt they ſhould be ſurpriſed. This was a neceſſary meaſure, as appeared afterwards; for the natives, ſeeing ſuch a number of armed men on their iſland, immediately gave the alarm to each other, and aſſembled in great numbers, headed by a King or Captain, named Artemis, and fell upon the Europeans with great fury and reſolution, annoying them with ſtones and darts, which they threw by hand with amazing dexterity, and with ſuch velocity as to exceed the motion of thoſe thrown from ſlings or bows. Beſides theſe weapons, they had ſticks or poles, whoſe ends were hardened by fire, and ſharpened, which they uſed as ſpears. John de Betancour and his men defended themſelves with the greateſt courage; but the attack they had to ſuſtain was ſo rude, and the natives, with their Captain Artemis, preſſed ſo furiouſly on them, that though the Europeans killed a great number of them, they were at length obliged to give way, and retreated in good order to the ſea-ſhore: but the natives gathering on every ſide, to the number of five thouſand, purſued our adventurers ſo cloſely, that John de Betancour, finding it in vain to attempt the conqueſt of the place with ſuch an handful of men againſt ſuch a multitude of well-armed and valiant inhabitants, reimbarked with his troops, under favour of the night, in the beſt manner he could, leaving the field of battle to his enemies, who nevertheleſs bought their victory at a dear rate, having their King Artemis, with many others, killed in the engagement.

FROM Anganagen the fleet ſailed for the iſland of Palma; but not being able to effect a landing, it was determined to return to Canaria, to try their

fortune

fortune once more againſt the courageous natives, and retrieve the honour they imagined they had loſt there: but on their arrival they found thoſe people aſſembled in vaſt numbers to oppoſe them, which made them ſail back to Fuertaventura. It was on this expedition that John de Betancour gave the epithet of Grand (or Great) to the iſland of Canaria, which it retains to this day.

CHAP. VI.

John de Betancour's Expedition to the Iſland of Gomera.

JOHN de Betancour remained ſome time in Fuertaventura, to refreſh his men, and cure them of their wounds. After his unſucceſsful attempt on Canaria, he could not pretend to try his fortune again there, for want of more ſoldiers; but not enduring to remain idle, he determined to make an attempt on ſome other iſland. To this end he took with him all the men that could be ſpared from his garriſons of Lancerota and Fuertaventura, and ſailed to the iſland of Gomera, where he landed at the principal port without oppoſition, which ſurpriſed him greatly, and made him apprehenſive of an ambuſcade; he therefore marched ſlowly up the country, with the greateſt precaution. Soon after he perceived the natives approaching towards him in a fearleſs manner, without any ſign of hoſtility, but on the contrary with an appearance of mirth and joy; however, they came armed with darts, lances, ſwords, ſhields, and croſs-bows, which greatly perplexed him, and made him ſtill more apprehenſive of danger, till they drew very near to him, when ſome of them accoſted the Europeans in the Spaniſh tongue,

which amazed and agreeably ſurpriſed them. Both parties now began to converſe together freely and in a very friendly manner; and the Europeans were moſt courteouſly entertained by them. This behaviour of the Gomerans, the fertility of their iſland, the goodneſs of the climate, and its excellent harbour, induced John de Betancour to ſpend ſome time in it, in order to refreſh and ſtrengthen his people. During his ſtay in Gomera the Europeans and natives lived together in the utmoſt harmony, inſomuch that theſe gave a cordial invitation to the new-comers to take up their reſidence among them. This invitation was readily accepted by John de Betancour, who thereupon made a diviſion of lands among his followers, and determined, ſince he had now bid adieu to his native country, to fix his reſidence for the remainder of his life in the pleaſant iſland of Gomera.

We muſt now enquire into the cauſe of this kind reception which the Europeans met with from the natives, and by what means ſome of the latter ſo well underſtood and ſpoke the Spaniſh language.

It appears then, that about thirty years before the arrival of John de Betancour, ſome Spaniſh veſſels came to Gomera, commanded by one Don Ferdinando, who landed at a place where the King's brother lived: the natives attacked the Spaniards, but were defeated, and the King's brother loſt his life in the encounter. After this, Don Ferdinando marched in-land; but as ſoon as Amalvige, the King of the place, heard of the invaſion of the iſland by ſtrangers, and of the death of his brother, he gathered the natives together, and gave battle to the Spaniards, who were defeated, and purſued into a place which had only one narrow entry, ſo that they could not retire but by throwing themſelves over the ſteep cliffs that ſurrounded

rounded them, the islanders having blocked up the passage by which they entered with felled trees, and guarded it so closely, that the Spaniards were compelled to remain there two days without meat or drink. At last Don Ferdinando found means to come to a parley with Amalvige, in which he so effectually wrought upon that Prince's compassionate disposition, that he ordered the passage to be cleared, and conducted the strangers to his residence, where he entertained them with great hospitality, giving them provisions and whatever else he could afford; in short, he treated them as if no dispute had ever subsisted. When Don Ferdinando returned to his ships, which he had left in the harbour, he made several presents to Amalvige, consisting of swords, shields, and other warlike accoutrements, which were held in great esteem by the natives: he then took leave of his benefactor and sailed away. It is said, that before he departed, Amalvige was converted, and baptized with many of his people; that he was named Ferdinando Amalvige; and that when the Spaniards were going away, the King begged of their commander that he would leave some person to instruct them in their new doctrine, upon which he left a priest, and promised to return soon himself. The priest did not long survive the departure of Don Ferdinando; however, by his good behaviour, in that short space of time he greatly won the affections of the natives, and baptized many of them. They say it was owing to him that John de Betancour was so well received in Gomera, having filled their minds with the most favourable impressions of the Spaniards. Who this Don Ferdinando was cannot certainly be determined: there are two opinions concerning him; the one is, that he was one Don Ferdinando Ormel, a native of Corunna, in Gallicia, who, with several of his countrymen,

left the ſervice of the King of Caſtille to enter into that of the King of Portugal. About the year 1382, he went with a fleet to ſcour the coaſts of Spain, ſubject to Don Juan I. then King of Caſtille, and was driven by a tempeſt, with ſome of his ſhips, to the iſland of Gomera: this Don Ferdinando was father of Don Juan Ferdinando Ormel who was killed by King John I. of Portugal, in the houſe of the Queen Donna Leonora. The other opinion is, that he was one Don Ferdinando de Caſtro, who was in the ſervice of King Ferdinando of Caſtille, and much beloved by him. After that King's death he went to reſide in England, and could never more be prevailed on to return to his native country; but we are not told how he left England, or what accident brought him to Gomera.

CHAP. VII.

Of the Manners and Cuſtoms of the ancient Gomerans.

WHY this iſland was called Gomera is not known, though it undoubtedly bore that name before the arrival of John de Betancour, which it ſtill retains. The natives were of a lively diſpoſition, of a middle ſtature of body, very active and dexterous in attacking and defending, and excellent ſlingers of ſtones and darts, to which exerciſe they were trained from their infancy, it being the common amuſement with the young people to caſt ſmall ſtones and darts at one another, to avoid which they ſeldom moved their feet, but only waved their bodies to and fro; and ſo expert were they at this ſport, that they uſed to catch in their hands the ſtones and the arrows as they flew in the air. As they grew up to manhood, they threw them out

of

of ſlings; in their combats they uſed the ſame weapons as the natives of the other iſlands, ſticks or poles of hard wood, with the ends ſharpened. They have had ſeveral men renowned for valour amongſt them, whoſe fame ſtill exiſts in their ſongs: the moſt celebrated of whom were Aguacoromas, Aguanabuque, Amanhui, and Gralegueya, who fell in their wars; of theſe the latter held the firſt place. An incredible ſtory is related of him, which is, that he and ſome of the natives having ſwam from the iſland to a rock at ſome diſtance from the ſhore to gather ſhell-fiſh, and the tide beginning to come in, they wanted to return to land, but were prevented by a large ſhoal of porpoiſes or ſharks, which played about the rock, and deterred them from venturing into the water, excepting Gralegueya, who (being a man of great ſize and uncommon ſtrength of body) not in the leaſt daunted, plunged into the ſea, ſeized one of thoſe large fiſh, graſped it cloſe in his arms, and dived with it to the bottom of the water; while the porpoiſe ſtruggling hard to get clear of his hold, laſhed the ſea with his tail in ſuch a violent manner, that the reſt of the porpoiſes were frightened away, ſo that his companions came aſhore without fear: when Gralegueya ſaw them ſafe, he let the fiſh go, and came aſhore himſelf unhurt.

THE clothing of the Gomerans was a ſort of cloak, made of goat ſkins, which reached down to the calf of the leg; but the women wore a petticoat, which they called Tahuyan, and a head-dreſs that hung down to their ſhoulders, which, as well as the petticoat, was made of goat-ſkins, dyed and curiouſly painted. The red dye they extracted from the root of a tree which they called Taginaſte; and the blue dye from an herb which they called Paſtil: all between the head-dreſs and the petticoat was left bare. When the men had any

quarrel which was to be decided by combat, they laid aſide their cloaks, tied a kind of bandage about their waiſts, and bound their foreheads with a ſort of painted turban. The ſhoes worn by the Gomerans were made of hog ſkins.

When John de Betancour came to Gomera, he found it divided into four parts, upon the death of King Amalvige; each diviſion was governed by a Chief or Captain, whoſe names were Fernando de Averbequeye, Fernando Alguavoſque, Pedro Haltragal, and Maſeque Cunche; which is a further corroboration of the ſtory of the ſhips that came to Gomera under the command of Don Ferdinando before-mentioned. Thoſe chiefs had frequent quarrels among themſelves concerning the limits of their reſpective diſtricts, which were named Mulaqua, Agano, Palan, and Orone.

CHAP. VIII.

John de Betancour's Voyage to the Iſland of Hierro; and of the Manners and Cuſtoms of the Inhabitants.

JOHN de Betancour, after ſettling affairs in Gomera, ſailed to the iſland of Hierro or Ferro, and anchored in the harbour belonging to that iſland. When the natives perceived the ſhips approaching with their white ſails, they remembered the prophecy of a man who had formerly lived among them, named Yore, and who was reckoned a ſoothſayer or diviner; this man, when on his death-bed, called the natives together, and told them that after his death, when his fleſh ſhould be conſumed and his bones mouldered to duſt, their god Eraoranzan would come to them in white houſes on the water; and adviſed them not to reſiſt or fly from him, but to adore him, becauſe he

was

was to come to do them good. The natives, who placed great faith in his predictions, buried him in a place apart from the reſt of their dead, that his bones might afterwards be diſtinguiſhed from theirs. Now ſeeing the ſhips approach with their white ſails ſwelling on the ſurface of the waves, they firmly believed the prophecy was fulfilled, and went to the cave where Yore was buried, and there found his bones crumbled to duſt; upon which they ran joyfully to the ſhore to receive their god Eraoranzan.

When John de Betancour anchored in the port, he took great care in landing his men, for fear of being overpowered by the iſlanders, who were crowding to the water-ſide; but finding that they were unarmed, and ſhewed no ſigns of hoſtility, he approached them, and was received with every demonſtration of joy and friendſhip: the natives conducted the Europeans to their houſes, and treated them with the beſt of every thing they had. John de Betancour having thus got footing in Hierro, gave thanks to God for his ſucceſs, and that no blood had been ſpilt on the occaſion. He ſtaid there ſome days to refreſh his people, and then returned to Fuertaventura, after leaving in Hierro a mixed garriſon, compoſed of Biſcayners, French, and Flemings, under the command of one Lazaro, a Biſcayner, to whom he gave a ſtrict charge to behave to the natives with indulgence, and to uſe all poſſible means to inſtruct them in the faith and doctrine of the Church of Rome.

The name of this iſland, before the arrival of John de Betancour, was Eſero, which ſignifies, in the language of its ancient inhabitants, Strong: when the Spaniards ſhewed them iron, they found it exceeding every thing in ſtrength, therefore they called it Eſero; and afterwards, when they began to

to ſpeak the Caſtillian language, they called iron indifferently by the name of Eſero, or Hierro, which laſt is the Spaniſh word for that metal; ſo that they at laſt tranſlated the real name of the iſland Eſero into the Spaniſh one Hierro, which it retains to this day. But the Portugueſe and ſome others, following their own dialect, call it Ferro: and ſome will have it, that the natives called it Fer; though there is no proof for this aſſertion.

The natives of Hierro were of a middle ſtature, and of a melancholy turn of mind, for all their ſongs were on grave ſubjects, and ſet to ſlow plaintive tunes, to which they danced in a ring, joining hands together, and now and then jumping up in pairs ſo equally that they ſeemed to be united: this manner of dancing is ſtill uſed in Hierro. They dwelt in large circular encloſures, the walls of which were of dry ſtone, without cement, each incloſure having one narrow entry; on the inſide they placed poles or ſparrs againſt the wall, in ſuch a manner that one end reſted on the top of the wall, and the other on the ground, at a conſiderable diſtance from the bottom of it; theſe they covered with branches of trees, fern, &c. Each of theſe incloſures contained about twenty families. A parcel of fern, upon which they ſpread goat ſkins, was their bed; and for bed-cloaths or coverings they uſed goat-ſkins dreſſed, to keep them warm, the iſland being very mountainous, and conſequently expoſed to the wind and cold.

When any of their women brought forth children, before they offered them the breaſt they gave them fern-roots roaſted, bruiſed, and mixed with butter, which they called Aguamanes; but now they give them inſtead of it flour and barley-meal, roaſted and mixed with bruiſed cheeſe, which they call by the ſame name. Their food was the fleſh

of

of goats, ſheep, and hogs; they had alſo ſome roots of that kind which the Spaniards call Batatas. As for wheat, barley, or other grain, they had none. Their bread was made of fern-roots, and called Aran; this, with milk and butter, made the chief part of their diet; the former they called Achemen, and the latter Aculán. Their common drink was water, which they called Ahemon.

THEIR cloaths were made of the ſkins of beaſts; the dreſs worn by the men was a cloak made of three ſheep ſkins ſewed together: in winter they wore the woolly ſide next their bodies, and in ſummer they turned it outwards. The women, beſides the cloak, wore a petticoat, which reached down to the middle of their legs. In ſewing theſe ſkins they uſed thongs, cut as fine as threads; for needles they uſed ſmall bones ſharpened. They wore nothing on their heads, and their long hair was made up into a number of ſmall plaits. Their ſhoes were made of the raw ſkins of goats or ſheep, but ſome were made of thoſe of hogs.

As to their form of government, they lived all under one King, conſequently never had occaſion to go to war, nor had they any warlike weapon: they uſed indeed to carry long poles; but theſe were only to aſſiſt them in travelling the country, which is very rocky, ſo as frequently to oblige them to leap from one ſtone to another, which they did by the help of theſe poles. Each man had but one wife; they had no rules in their marriages (except that a man ſhould not marry his mother or ſiſter) for every man married the woman he liked beſt, and whoſe conſent he could obtain, without any regard to rank or nobility: indeed they were all, except the king, upon an equality in that reſpect; the only diſtinction among them was in their ſubſtance, which conſiſted in flocks. It was

cuſ-

cuſtomary for the man, when he choſe a wife, to make a preſent of cattle to her father according to his ability, as an acknowlegement for his good-will in letting him have his daughter. The King received no ſtipulated tribute from his ſubjects; but every one made him a preſent of ſheep, &c. according to his wealth or pleaſure, for they were not obliged to give him any thing. When they made a feaſt, which they called Guatatiboa, they killed one or two very fat lambs, according to the number of the gueſts, and roaſted them whole; theſe they placed on the ground, ſitting in a circle round them, and never roſe till they had eaten the whole: theſe kind of feaſts are ſtill kept up among their deſcendants. When any one fell ſick, they rubbed the patient's body all over with ſheep's marrow and butter, covering him well up to keep him warm and promote a perſpiration: but if a man happened to be cut or wounded, they burned the part affected, and then anointed it with butter.

They interred their dead in caves; and if the deceaſed was wealthy, they buried him in his cloaths and put a board at his feet, with the pole which he uſed to travel with at his ſide, and then cloſed the cave's mouth with ſtones, to prevent the ravens from devouring him. They inflicted no puniſhments but for the crimes of murder and theft: the murderer was put to death in the ſame manner as he had killed the deceaſed. As to the puniſhment for theft, for the firſt offence they put out one of the eyes, and for the ſecond the other: this they did that he might not ſee to ſteal any more. There was a particular perſon ſet apart to perform the office of executioner on theſe occaſions. They adored two deities, one of them male, and the other female: the male was named Eraoranzan, who was worſhipped by the men; the other Moneyba, who was worſhipped by the women. They had

had no images or repreſentations of theſe deities, nor did they ſacrifice to them, but only prayed to them in their neceſſities, which was when they wanted rain to make the graſs grow for the ſubſiſtence of their cattle. The natives feigned, that when their gods were inclined to do them good, they came to the iſland and poſted themſelves on two great ſtones or rocks, which are in a place they called Ventayca, but is now named los Antillos de los Antiguos; there they received the petitions of the people, and afterwards returned into heaven. In the winter ſeaſon, when, by a long continuance of dry weather, they were reduced to great neceſſity, and found their prayers were not anſwered, they aſſembled together in Ventayca with their cattle, and there held a faſt for three days and as many nights, weeping and lamenting, their flocks alſo making a noiſe for want of food; if all this did not produce rain, they ſent a man, who was eſteemed by them as a ſaint, to a cave called Atecheita, where he invoked the gods to ſend a mediator; upon which, as they ſaid, an animal like a pig appeared to him, called Aranjaibo (which in their language ſignifies Mediator); the ſaint put the animal under his cloak, and carried it to the natives aſſembled at Ventayca: then they walked in proceſſion, with their flocks, round the two forementioned rocks, lamenting and wailing as they went. My author ſays, that immediately on this it rained; and accounts for it in this manner, that the animal which appeared to them was the devil, who from his great knowledge and ſkill in nature, cauſed rain to fall. This he did to blind the natives and attach them to his worſhip. After it had rained ſufficiently, they let the animal go, which returned to the cave in the preſence of all the people. When the Hierrians were firſt converted to the Romiſh religion, they invoked Jeſus Chriſt and the

the Virgin Mary by the names of Eraoranzan and Moneyba. The natives of this iſland were ſupplied with water in a ſtrange and extraordinary manner, as ſhall be particularly related in the deſcription of the Canary Iſlands.

CHAP. IX.

What happened at Hierro after John de Betancour went to Fuertaventura; and of his Attempt on Canaria.

NOTWITHSTANDING the good advice that was given to Lazaro, the officer left to command in Hierro, he acted in a quite different manner; for he and his ſoldiers behaved moſt inſolently to the natives, uſing indecent freedoms with their wives and daughters, and even taking them away by force, which cauſed the moſt conſiderable villages in the iſland to revolt: upon which Lazaro went to the principal of them, to treat with, and bring them again into ſubjection; but a young man, one of the natives, who probably had been injured by him, leaped upon him, and ſtabbed him in ſeveral places with a knife till he died; and this ſo ſuddenly, that his ſoldiers had not time to aſſiſt him. When this affair was known to John de Betancour, he ſent another governor to the iſland, with power to enquire into the cauſe of the revolt, and to puniſh the offenders. When he arrived there, he found that the revolt had been owing entirely to the licentious behaviour of Lazaro and his men, and that the natives were in no wiſe culpable; upon which he beheaded two of the officers, and hanged three of the common men, who were the moſt active in the diſturbance. The natives ſeeing how ſtrictly juſtice was adminiſtered under the direction of John de Betancour, willingly returned

turned to their ſubjection to the Europeans: and it is certain that ſuch an example of impartiality and juſtice was more likely to preſerve a conqueſt, than keeping the conquered under awe by an undue exertion of force or ſeverity.

THE four iſlands, Lancerota, Fuertaventura, Gomera, and Hierro, being now conquered, the natives converted, and order eſtabliſhed among them, John de Betancour, after taking ſome repoſe, began to think ſeriouſly of retrieving his honour, which he imagined had been ſullied by the unſucceſsful attack on Canaria; and to avenge himſelf on the natives for the loſs of ſo many brave ſoldiers as had fallen in that expedition.

ACCORDINGLY, in November, 1406, he muſtered all his forces, embarked with them, and ſailed for Canaria. But fearing his ſhips might be deſcried by the natives of that iſland, he avoided approaching the coaſt till evening; when, under favour of the night, he anchored in the port of Gando, and that he might not alarm the Canarians, diſembarked his men ſilently, placed ſome parties in ambuſh, and prepared for an attack by day-break. However, the Canarians having, ſince the firſt invaſion of their iſland, kept a conſtant look-out for the approach of an enemy (and ſhips may be ſeen from the tops of the high mountains of Canaria at a great diſtance), he found his ſchemes all fruſtrated; for, the evening before, the natives had diſcovered his fleet, and were prepared to give thoſe diſturbers of their repoſe a warm reception: accordingly, when the Europeans diſembarked in the night, they watched all their motions, unperceived by them; and after having formed counter-ambuſcades, they gave a great ſhout, as a ſignal for the attack, and fell ſuddenly upon Betancour and his men with ſuch impetuoſity, that they were put to the rout, great numbers being killed and wounded.

wounded. Had it not been for John de Betancour's remarkable preſence of mind in rallying his men for a retreat, joined with the courage and diſcipline of his troops, not one of thoſe that had landed could have eſcaped; and, after all, it was with the greateſt difficulty they regained their ſhips. This repulſe obliged John de Betancour, againſt his will, to return back with his troops to his iſlands of Lancerota and Fuertaventura, where he remained ſome time, inconſolable for his bad ſucceſs, notwithſtanding all the people could do to divert his grief, ſo much was he vexed with this diſappointment. But time, which conquers every thing, got the better of his uneaſineſs, and at length totally diſſipated it, ſo that he began to contrive how to repair his bad fortune. After anxiouſly revolving many ſchemes in his mind for that end, he determined upon one, which was that of going again to Spain, to ſollicit aſſiſtance from the King of Caſtille, Don Henry III, by whoſe aid he had been enabled to conquer the iſlands of Fuertaventura, Gomera, and Hierro; and was the more encouraged to hope for ſucceſs from the many connections and relations which he had at the court of Caſtille. He then ſent for the chiefs of the four iſlands, natives as well as Europeans, to whom he opened his mind at large, concerning his intended voyage to Spain, and his project of ſubduing the other three iſlands, eſpecially Canaria, where they had been hitherto ſo grievouſly baffled; telling them, at the ſame time, that he hoped ſhortly to return with large ſupplies of men, money, ſhipping, and other neceſſaries: moreover he promiſed to go to Rome, to requeſt of the Pope to ſend over a Biſhop to take care of their ſouls. He, above all things, recommended to them to live in amity and concord during his abſence; and gave them ſome neceſſary

neceſſary inſtructions in relation to the preſerving peace with the natives; acquainting them at the ſame time that he intended to make his nephew, Maſon de Betancour, Governor of the iſlands in his abſence, of whoſe prudence and good-will towards them all he was well aſſured; and that he would protect and befriend every one to the utmoſt of his power. He then proceeded to make a partition of lands, reſerving to himſelf the fifth part of the produce of the four iſlands; but declared to the Europeans who had aſſiſted him in conquering them, that he would deprive them of no part of their preſent poſſeſſions till after the expiration of nine years. This exemption he intended as a reward for their fidelity and the hardſhips which they had endured in his ſervice. As to Maſon de Betancour, he made over to him the third part of his fifth of the produce of the iſlands, and declared him ſole inheritor of the whole after his death. He gave him orders to build two churches, one in Lancerota, in the valley and village of Teguis, which is named St. Mary de Betancour: and the other in Fuertaventura, called the church of St. Mary, from which the valley and village ſo called, take their names.

The government of the conquered iſlands being thus ſettled, John de Betancour gathered all the orchilla *, goat ſkins, tallow, and ſlaves which he could procure, embarked them in three ſhips, and ſet ſail, leaving another ſhip in Lancerota to load with orchilla, which he ordered his nephew to ſend to Italy. He arrived ſafe at the port of St. Lucar de Baremeda, where he was received by the

* This is a weed which grows on the rocks by the ſea-ſhore of the Canary Iſlands, and other places in the ſame climate, which will be deſcribed in its proper place.

Count

Count de Niebla, Don Henry de Guzman, father of the firſt Duke of Medina Sidonia, with whom he ſtaid a ſhort time to refreſh himſelf after the fatigue of his voyage, and then went to the court of Caſtille, where he was graciouſly received by Queen Catherine, widow of Henry III. and the Infant Don Ferdinando, then guardians to the young Prince Don John. They were greatly pleaſed to hear from his own mouth an account of the Canary Iſlands, with his adventures there. They promiſed him their aſſiſtance in reducing thoſe which remained unconquered, made him many valuable preſents, and furniſhed him with an equipage and every thing neceſſary for his journey to Rome at their own expence. After remaining ſome time in that city, where he ſaw every thing remarkable, he went to Avignon to wait on Pope Benedict XIII. who, at his requeſt, appointed a Biſhop for the Canary Iſlands, with the title of Biſhop of Rubicon: this was one Albert, a Franciſcan Friar, and native of Seville in Spain, brother to Guillen Peraza, of whom we ſhall have occaſion to make mention hereafter. From Avignon our adventurer went to his own houſe of Betancour, in Normandy, to viſit his relations, and to ſettle ſome differences with his brother Reynald de Betancour, concerning his lands in that country: from thence he went to Granville, where he fell ſick and died, in the year 1408, aged ſeventy years, eight of which he had employed in the conqueſt of the Fortunate Iſlands. His body was interred in the great chapel of Granville; and having no children, his poſſeſſions in Normandy fell to his brother Reynald, otherwiſe Morlet de Betancour.

CHAP.

CHAP. X.

Pedro Barba de Campos goes to the Canary Iſlands.

AFTER John de Betancour's departure for Europe, Maſon de Betancour governed the iſlands for ſome time with the approbation of the natives, who obeyed him in every reſpect, as they had before done his uncle, whoſe return with a powerful force they daily expected. But when Maſon de Betancour heard of his death, he changed his conduct towards the natives (for he now conſidered himſelf as ſole Lord and Commander of the iſlands) and began to govern them with more abſolute authority than either he or his uncle had hitherto done. However, the natives had diſcernment enough to perceive that the great authority which he aſſumed had but a ſhallow foundation, inaſmuch as they had heard of the death of John de Betancour, and that it was uncertain whether the ſuccours expected from Europe would arrive; they took courage, therefore, to oppoſe him in ſome of his arbitrary proceedings. This alarmed Maſon de Betancour, and made him ſuſpect the natives of ſome bad deſign againſt him; in conſequence of which he treated them with ſtill greater harſhneſs and ſeverity, falſly ſuppoſing that ſuch conduct would be the moſt effectual means to keep them in obedience. In the mean time he made ſeveral deſcents upon the unconquered iſlands, merely for the ſake of making priſoners, whom he ſent to Spain to be ſold for ſlaves. In all theſe proceedings he was ſtrongly oppoſed by the Biſhop, who ſent to his brother, at the court of Caſtille,

to

to complain of his bad conduct and ill treatment of the natives; who performed his commiſſion ſo well, that he gave much diſquiet to Maſon de Betancour, and grievouſly haraſſed him with heavy law-ſuits at that court: at length the affair came to the ears of the Infant Don Ferdinando and Queen Catherine, who were much diſpleaſed to find their new ſubjects of the Canary Iſlands had been ſo maltreated; and therefore empowered the Count of Niebla, Don Henry de Guzman, to enquire into the affair, and redreſs the injured parties, with all poſſible diligence. Upon which the Count fitted out five ſhips to go to the iſlands with ſupplies of every kind, and gave the command of them to Pedro Barba de Campos, one of the Twenty-four of Seville *.

AT that time there was at the court of Caſtille one Hernand Peraza, who was alſo one of the Twenty-four of Seville, and who had ſome claim to the Canary Iſlands. It was his father who landed in Lancerota, and carried with him over to Spain King Guanareme and Tinguafaya his wife, and who obtained a grant from the King of Caſtille, Henry III. of the conqueſt of the iſlands in 1395; in right of which grant Hernand Peraza now put in his claim, but his pretenſions met with no favourable reception at court. However, his ſon-in-law, Guillen Peraza, then Alcalde Mayor

* The Twenty-four of Seville, Corduba, or of any other great city in Spain, are Gentlemen who have an hereditary privilege of exerciſing the civil or rather œconomical government of the province or capital to which they belong, and are generally the repreſentatives of the province, If I miſtake not, their anceſtors obtained this privilege by their gallant behaviour in taking thoſe cities from the Moors, and alſo on account of the great expence they were at in raiſing and maintaining troops for that purpoſe.

of

of Seville, engaged Pedro Barba de Campos to endeavour to purchaſe the iſlands from Maſon de Betancour; the ſame was likewiſe recommended to him by the Queen and Count Niebla. With theſe inſtructions he ſet ſail from St. Lucar de Barrameda, and arrived at Lancerota; but was hindered from landing by Maſon de Betancour, who drew up all his forces on the ſhore to oppoſe him. Pedro Barba then deſiſted from landing by force, as he ſaw it would occaſion much bloodſhed, and rather choſe to compromiſe matters amicably, by the intervention of a third perſon. After many meſſages had paſſed between him and Maſon de Betancour, the latter agreed to return to Spain along with Pedro Barba, in order to clear his conduct there, with reſpect to the government of the iſlands. Accordingly they ſet ſail, and after a ſhort paſſage arrived at St. Lucar, where Maſon de Betancour waited on the Count of Niebla (to whom the Court had referred the examination of his affair), and was cleared from the accuſation laid to his charge. He was then prevailed on by the Count to ſell the iſlands to him for a certain ſum, reſerving to himſelf the government of them for life. It may be ſuppoſed that his acquittal from the charge laid againſt him, was in great meaſure owing to his acquieſcence with the propoſed ſale. This ſale was made in the year 1418, with the conſent of the King, Don John II. upon the ſigning of which the Count of Niebla fitted out the ſhips, &c. which he thought neceſſary for reducing the unconquered iſlands, and ſent them under the command of Maſon de Betancour to Lancerota. When he arrived there, he made ſeveral attempts to ſubdue the reſt of the iſlands, which all proved unſucceſsful, and were attended with vaſt expence; ſo that he began to repent his having taken upon him ſo painful and unprofitable a charge as the

govern-

government of these islands; and what gave him more reason so to do, was his being daily on worse terms with the natives and European inhabitants, who were supported in their opposition to him by the Bishop. These disagreeable circumstances determined him to leave those islands to go to the island of Madeira; accordingly he went and settled there, and married his daughter, Donna Maria de Betancour, to Luis Gonzales Dacama, Captain-general of the island. This Lady having no children, his cousins, Henry and Jasper de Betancour, became heirs to his estates in Madeira.

NOTWITHSTANDING Mason de Betancour had already sold the Canary Islands to the Count of Niebla, he sold them again to the Infant Don Henry of Portugal, who gave him in exchange some lands in the island of Madeira. This transaction was afterwards productive of some contention between the Courts of Castille and Portugal.

DON Henry de Guzman being now become Lord of the Canary Islands, sent at different times a number of ships, soldiers, ammunition, &c. to reduce those yet unconquered. These expeditions cost him great sums of money, for which he received no returns; and the islanders defended themselves with so much resolution and bravery, that the conquest was in a manner deemed impracticable. At that time he had but little leisure to attend to the affairs of the Canary Islands, being more honourably employed in war against the Moors in the kingdom of Granada. This induced him to give the islands to Guillen Peraza, at whose request he had purchased them of Mason de Betancour, and procured a ratification of this sale from the court; upon which Guillen Peraza went over to Lancerota, from whence he made a visit to the other islands, appointing one Antonio Luicado de Franquis,

quis, a Genoeſe, Governor of Lancerota, and Fuertaventura: he afterwards made one Chriſtopher Tenorio, a Burgher of Seville, Governor of the iſlands of Gomera and Hierro. Having alſo nominated ſome other officers, and regulated the government of the iſlands, he returned to Seville, where he died in a ſhort time after, and was ſucceeded in his poſſeſſions by his nephew, a young man, named Guillen Peraza; and one of the Twenty-four of Seville; who being ambitious of doing ſomething worthy of his anceſtors, reſolved to go to the Canary Iſlands to conquer ſuch of them as were not yet ſubdued, and which had hitherto been attacked with ſo little ſucceſs. For this end he fitted out three ſhips at Seville, in which he embarked, with two hundred bowmen, for Lancerota and Fuertaventura, where he arrived, raiſed three hundred men more, then ſailed with all his forces to Gomera, and from thence to the iſland of Palma. Here he landed, in the diſtrict of one Tifuya, who had committed the defence of that part of the iſland againſt the incurſions of the Europeans to his brother Chenauco; who, upon the arrival of Guillen Peraza, drew his forces together, and was alſo joined by the Chief of another diſtrict called Dutinamara. One Hernand Martel Peraza commanded the European forces under Guillen Peraza, and thoſe raiſed in the iſlands were commanded by Juan de Adal, Luis de Caſarias, and Matthew Picar. Immediately on diſembarking, they marched into the country, which is exceeding high and rocky: the forces from Seville being unaccuſtomed to ſuch rough ways, were greatly incommoded and haraſſed by the natives, who, being very agile, leaped from rock to rock with great eaſe (having been uſed to this exerciſe from their infancy) and galled the Spaniards in thoſe narrow paſſes in ſuch a manner as obliged them to retreat;

but Guillen Peraza rallying his men, in order to repulſe the enemy, received a blow with a ſtone, which killed him on the ſpot. This diſheartened his troops ſo much that they fled, and reimbarked, after having ſuffered a conſiderable loſs: nevertheleſs, they carried off the dead body of the General, which Martel Peraza conveyed to Lancerota, where it was interred with great lamentation, and the following verſes were compoſed in memory of that fatal encounter; which are ſung in the iſland to this day.

Llorad las damas
Aſſi Dios os vala
Guillen Peraza,
Quedo en la Palma
La flor marchita
De la ſu cara.

No eres Palma
Eres retama
Eres cypres
De triſte rama,
Eres deſdicha,
Deſdicha mala.

Tus campos rompan
Triſtes volcanos,
No vean plazeres
Sino peſares.
Cubran tus flores
Las arenales.

Guillen Peraza,
Guillen Peraza,
Do eſta tu eſcudo,
Do eſta tu lanza;
Todo la acaba.
La mala adanza.

Which may be thus Engliſhed:

O pour forth, ye damſels, your plaint;
For God's ſake, ye damſels, lament;
For Guillen Peraza the brave
At Palma is left in the grave:
The flow'r on his cheek brightly ſhone,
That flow'r now is blaſted and gone.

The ſtately palm * thou art no more!
But lowly ſhrub all wither'd o'er;
A cypreſs now thou art become,
Whoſe branch inſpires a joyleſs gloom;
No more our joy, thou art our grief;
A ſource of woe that ſhuns relief.

Let dire volcanoes now deſtroy
Thy fields, that lately ſmil'd with joy;
Let no glad proſpect meet our eyes,
On ev'ry ſide let ſorrows riſe!
Let all the flow'rs that grac'd thy lands,
Be bury'd under burning ſands.

Alas! Peraza is no more!
Peraza's loſs we all deplore!
O! where is now thy truſty ſhield!
O! where the lance thy arm did wield!
A ſore lamented enterprize
Cut ſhort thy ſchemes, and clos'd thine eyes.

GUILLEN PERAZA had a ſiſter called Donna Ignes Peraza, a lady of great merit and beauty, who was left in charge of Don Juan de Guzman, Duke of Medina Sidonia. He married her to one Diego de Herrera, one of the Twenty-four of Seville, who, in virtue of this marriage, became Lord of the Canary Iſlands, in the year 1444.

* The reader will eaſily diſcern this to be a play upon the word Palma, which ſignifies a Palm.

Immediately after the nuptials, he fitted out three ſhips, and embarked with his wife and a great number of Gentlemen and Ladies (many of whom were his relations) at St. Lucar de Barameda, and ſailed for the iſlands. Soon after theſe ſhips arrived at the iſland of Lancerota, where Diego de Herrera and his Lady ſtaid ſome time, and then went to viſit the reſt of the conquered iſlands, in order to inſpect into the adminiſtration of juſtice, and promote the converſion of the natives to the Romiſh religion. They were received with great reſpect by the inhabitants, who entertained them in the beſt manner they were capable.

CHAP. XI.

Diego de Herrera makes himſelf maſter of the Iſland of Canaria.

DIEGO de Herrera was only twenty-ſeven years of age when he undertook this expedition to the iſlands. After he had been ſettled there ſome time, and had made the neceſſary regulations in the government, he made ſeveral deſcents on the coaſt of Barbary and the unconquered iſlands; in all which he conſtantly met with the moſt obſtinate reſiſtance in the iſland of Canaria, from whence he was often beaten off with loſs. Therefore finding that nothing could be done there by force, he reſolved to try what he could do with the natives by pacific meaſures. To this end he went with ſome ſhips and barks to the port of Iſletas, in Auguſt 1461, taking with him the Biſhop of Rubicon, the Lieutenant-governor of the Iſlands, and many other Gentlemen, together with ſome perſons who underſtood and ſpoke the Canary language. When the natives perceived the ſhips, they

they, according to cuſtom, gave the alarm all over the iſland, and came down to the port in great numbers, when the Biſhop gave them to underſtand that they came with no hoſtile intention, but on the contrary to make peace, and trade with them; which ſo far ſatisfied them, that they permitted the Spaniards to come aſhore unarmed, where they remained ſome days, giving and receiving preſents. The two Guanartemes, or Princes, of Telde and Galdar, came and paid their reſpects to Diego de Herrera, who then took poſſeſſion in form of the iſland, in the preſence of the Guanartemes, the Biſhop, Lieutenant-governor, and all the Gentlemen that came with him: this happened on the 16th of Auguſt 1461. After this ceremony, of which it is probable the natives underſtood not the meaning, Diego returned with his fleet to Lancerota, highly pleaſed with the ſucceſs of his expedition.

Next year the Biſhop, Don Diego Lopez de Yllescas, moved with an ardent zeal to gather his ſcattered ſheep of Canaria into the fold of the Romiſh church, went over there, accompanied by the Captain and Governor of the iſland, Alonzo Cabrera Solier, with three hundred men, and anchored in the port of Gando, where the natives aſſembled themſelves, and would by no means allow them to diſembark. The Biſhop, by fair words and ſoft ſpeeches, endeavoured to ſooth them into compliance, but in vain: they told him they would not, on any account, ſuffer armed men to land; that if the Europeans ſtood in need of any thing, they had only to ſpeak, and they would bring them what they wanted; but if they perſiſted in their deſign to land, they were ready to oppoſe them by force and give them battle. The Europeans ſeeing the ſtrength and reſolution of the

natives, thought it moſt prudent to return to Lancerota.

In the year 1464, Diego de Herrera and the Biſhop came again to Canaria, where finding the whole iſland in arms, they did not attempt to land, but came to Tenerife, and anchored at Bufadero, where the natives of that place alſo prepared to oppoſe their landing; but when Diego and the Biſhop aſſured them they came only to cultivate their friendſhip, and to trade with them, they were ſoon appeaſed, and readily permitted them to come aſhore. The Biſhop then began to talk to them about their converſion, whilſt Diego de Herrera in form took poſſeſſion of the iſland, it is ſaid, by conſent of the natives, but it will appear by what happened afterwards, that they underſtood not the meaning of the ceremony. The Europeans on this occaſion took notice of the great numbers who had aſſembled themſelves to hinder their landing, and ſaw that at that time nothing was to be done by force; they therefore prudently embarked and ſailed for Lancerota. The Biſhop carried with him from thence a young man, whom he ſoon after converted to the Romiſh religion, and baptized him by the name of Anthony. This youth became a moſt fervent votary and devout worſhipper of the Virgin Mary, and was the firſt who gave notice to the Europeans of her image which was in Tenerife. This Anthony being on a cruize among the iſlands with Diego de Herrera, gave him the ſlip at Tenerife, and made the beſt of his way home, being deſirous to ſee his relations and friends after ſo long a ſeparation. On his arrival, he informed them that the image they had in the iſland, repreſented the mother of him who ſuſtained heaven and earth. The natives of Tenerife (called Guanches) have ever ſince that time paid this image great reſpect and veneration.

CHAP.

CHAP. XII.

Diego de Sylva arrives at the Canary Iſlands.

AT that time there was ſome difference between the Courts of Caſtille and Portugal concerning the Canary Iſlands, occaſioned by the ſale of them which Maſon de Betancour had made to the Infant of Portugal, Don Henry, when he went to reſide in the iſland of Madeira. Don Henry equipped a fleet of carvels, which carried a thouſand men and one hundred horſe, and gave the command of this armament to Antonio Gonzales, a Gentleman of his houſhold, with orders to take poſſeſſion of the iſlands. When he came to Lancerota, Diego de Herrera oppoſed his landing, and killed ſome of his men. When Don Henry heard of this, he was much diſpleaſed, alledging that his deſign in the expedition was only to convert the natives to the catholic faith without bloodſhed *.

THE Infant DON Ferdinando, brother to the King of Portugal, Don Alonzo V. pretended alſo a right to the Canary Iſlands, by virtue of a gift from the Infant Don Henry of Portugal: to ſupport this claim he armed ſome carvels, and ſent them well provided to the iſlands, under the command of Diego de Sylva, ſon of the Count de Pontalegre, who came with his fleet to Lancerota in the year 1466, where he found Diego de Herrera ready with his forces to oppoſe his landing.

* It is plain that he made a pretext of religion to cover his real deſign; for if he wanted only to convert the natives without bloodſhed, what occaſion had he to ſend an armament of a thouſand foot and an hundred horſe?

Diego de Sylva ſeeing it would be a difficult matter to land by force; and that even afterwards the ſucceſs might be doubtful, began to treat with Herrera, who ſuffered him to land peaceably unarmed, and entertained him hoſpitably. In the mean time a veſſel arrived with advice that all differences between the two courts were happily adjuſted and terminated by a peace; and that the Infants of Portugal, Don Henry and Don Ferdinando, had given up their pretenſions to the Canary Iſlands; which news gave great ſatisfaction to both parties. Diego de Herrera and Donna Ignes Peraza had then in Lancerota, beſides other children, a moſt beautiful daughter, named Donna Maria de Ayala, of whom Diego de Sylva became greatly enamoured, courted her, and prevailed with her parents to conſent to their marriage, which was ſoon after conſummated; and he received from them, as her dowry, a third part of the revenues of Lancerota and Fuertaventura.

Don Diego de Herrera now ſeeing ſo many men in the iſland by the addition of the Portugueze, thought it a proper time to reduce Canaria, which had ſo often baffled all their attempts. With this view he communicated his intention to his ſon-in-law Diego de Sylva, who readily came into the propoſal. They accordingly embarked, and arrived with their forces at the port of Gando, on the ſouth ſide of the iſland, where they landed in good order; and being now ſo ſtrong, they thought it no longer neceſſary to obſerve that caution and circumſpection in their match into the country which they done in their former deſcents. The natives (who had been conſtantly upon the look-out ſince the Europeans firſt began their attempts againſt the iſland) as ſoon as they diſcovered the ſhips, gathered together in vaſt numbers, and marched

marched againſt their invaders with great reſolution, not being in the leaſt intimidated by their numbers; and dividing themſelves into ſmall bodies, they attacked the Europeans on all ſides with ſuch ſteadineſs and courage, that they obliged them to retreat. The place where they engaged was ſo very rocky and unequal, that the Europeans could reap but little advantage from the ſuperior diſcipline of their troops. The enemy by this time were well armed; for beſides their own country weapons (which were by no means deſpicable), they had many others, which they had taken from the Europeans at the different times of their incurſions, and in the management of which they were become tolerably expert. But they annoyed the Europeans moſtly with their ſharp-pointed ſticks or poles (hardened in the fire, which they uſed both as darts and lances), which pierced the enemies targets, and even went through the cloſeſt coats of mail; and whenever they drew the foe into a hollow place, they made great havock, by rolling huge ſtones down upon them from the neighbouring precipices. The Europeans continued retreating till they came to a kind of natural fortreſs, near the ſea-ſhore, where they made a ſtand, and poſted themſelves in ſuch a manner, that the natives could not attack them but to great diſadvantage. Diego de Herrera perceiving the great loſs he had ſuſtained in this engagement, and the conſequent retreat, and conſidering that the whole force of the iſland was collected in that place to oppoſe him, reſolved to ſend a detachment by ſea to another part of the iſland, in order to make a diverſion, and oblige the natives to divide their forces. Accordingly, in the night he ſent Diego de Sylva with two hundred men, in three carvels, together with two officers experienced in theſe deſcents, and who ſpoke the Canary language. The

troops arrived at the port of Agumaſtel, and by day-break, being all ſafely landed, formed themſelves in order of battle in the neighbourhood of Galdar, without being diſcovered by the Canarians, and marched forward till they came to a ſteep eminence covered with trees and buſhes, which they were obliged to paſs. The people of that part of the iſland having at length diſcovered the ſhips at anchor, and ſeeing ſtrangers aſcending the mountain, aſſembled themſelves together to attack them; but obſerving the route the Europeans were taking, they let them alone for ſome time till they had gained the top of the aſcent, when the natives immediately ſecured the paſs by which they had gone up, and ſet fire to the buſhes, to prevent their returning by that way to their ſhips. Diego de Sylva and his men finding themſelves diſcovered, and their retreat effectually cut off, marched on and deſcended on the other ſide of the mountain into a plain near the village of Galdar, where they found a large place, encloſed by a ſtone wall (in which the natives uſed to aſſemble to feaſt, execute criminals, &c.) into which they retired for ſecurity. As ſoon as the natives perceived this, they gave a great ſhout, as they were uſed to do when they gained a victory, and immediately ſurrounded the place ſo cloſely, that the Europeans had no way to eſcape. They had continued two days and two nights ſhut up in this place, without any thing to eat or drink; and the number of the natives ſtill encreaſing, they found themſelves quite deſtitute of all human reſource, and therefore abandoned themſelves to deſpair. In this condition they were, when the divine Providence ſent them relief from an unexpected quarter.

CHAP.

CHAP. XIII.

Diego de Sylva and his Troops relieved out of their great Diſtreſs and Confinement at Galdar.

THERE was a woman among the inhabitants of Galdar, a relation of the Guanarteme of that place, named Maria Laſirga. She had been a captive ſome time in Lancerota, but was ſent back to her parents in Canaria, in exchange for an European priſoner. This woman ſpoke the two languages well, and being moved with compaſſion at the approaching fate of the Europeans, ſhe came to the place in which they were incloſed, and ſeeing the two officers that accompanied Diego de Sylva in this expedition, ſhe recollected them again, having been often at their houſes in Lancerota. She declared, that the natives intended to put them all to death that night; and that there was not the leaſt proſpect of their eſcaping, but by ſurrendering at diſcretion to the Guanarteme, her uncle, whoſe generous temper (ſhe ſaid) ſhe knew ſo well, that it was very certain he would releaſe, and let them all return to their ſhips in peace. Moreover, ſhe earneſtly entreated them not to hold out any longer, but to ſubmit immediately. The Europeans, ſenſible of their impending fate, and perſuaded that they could be no loſers by following Maria's advice, ſince nothing worſe than death could enſue, which muſt inevitably have been their portion if they perſiſted longer in reſiſting, agreed to the propoſal, and employed her to manage the buſineſs of reconciliation: demanding only of the Guanarteme to give his word to ſpare their lives, and they would imme-

immediately ſurrender themſelves into his hands. When Maria had delivered this meſſage to her uncle, he aſſembled all the chiefs of the people to conſider what was to be done, who were all at firſt againſt granting this requeſt, being greatly incenſed againſt the ſtrangers, for the miſchiefs they had done them in the frequent invaſions of their iſland. But the Guanarteme of Galdar determined at all events to ſave them; and being much beloved and reſpected by the Canarians, ſoothed ſome, threatened others, and at length ſo wrought upon them all, that they agreed to ſpare the lives of the Europeans. The matter thus ſettled, the Guanarteme went to Diego de Sylva, and gave his word that neither himſelf nor the reſt of the natives would do him or his followers any harm; upon which they delivered up their arms, and came out of the fortreſs. The Guanarteme then embraced Diego de Sylva, ſhewed him many tokens of friendſhip and compaſſion, conducted him to the village of Galdar, where he reſided, and gave him and his troops both meat and drink, of which they ſtood in great need after ſo long an abſtinence: and after they had refreſhed themſelves, the Guanarteme and Gayres, or Chiefs, of the village, together with a number of the natives, conducted them in ſafety to their ſhips. On their march they came to a very high and ſteep precipice, with a path ſo narrow that only one perſon at a time could deſcend: here Diego de Sylva and his men ſuſpected that the natives had betrayed, and intended to throw them down headlong from the precipice: accordingly they intimated their ſuſpicion to the Canarians, and accuſed them of a breach of faith. The natives, when they underſtood this, were extremely affronted: the Guanarteme, however, made no reply to this accuſation, but deſired Diego de Sylva to take hold of the

ſkirt

ſkirt of his garment, and he would lead him down; he likewiſe ordered his men in the ſame manner to aſſiſt the Europeans; thus they all deſcended ſafe to the bottom, from whence was a road to the ſhore near where the ſhips lay at anchor. The Guanarteme and his people then gave them leave to embark, but complained much of their being ſuſpected of ſo much baſeneſs, as, after having plighted their faith for their ſafety, to entertain a deſign to deſtroy them. Diego de Sylva was at a loſs how to expreſs his gratitude to the Guanarteme for his humane and generous behaviour; and when he went on board made him a preſent of a gilt ſword and a ſcarlet cloak, and to each of the Gayres a fine muſquet: he then took his leave. The precipice and harbour have from that time taken the name of Diego de Sylva, in memory of this adventures. De Sylva and his detachment returned to Diego de Herrera at Gando, to whom they related the whole of what had befel them; at which he was greatly aſtoniſhed, and could not conceive whence theſe Barbarians had acquired ſuch noble ſentiments of valour and generoſity. However, this did not prevent him from attacking the ſecond time; but, upon being joined again by Diego de Sylva and his corps, marched forward with the whole of his forces, to give battle to the iſlanders. The Canarians on their ſide, far from being backward to engage, met them with great intrepidity, and a bloody battle enſued, in which the natives were worſted, and obliged to retreat, which they did ſtep by ſtep, without the leaſt diſorder. Many were killed and wounded on both ſides; but the Europeans took ſome priſoners, among whom was a valiant chief named Mananidra, whom Diego de Sylva remembered to have ſeen at Galdar; and mindful of what he owed him, he went immediately

ately to Diego de Herrera, and earneſtly entreated him to give this man his liberty, who at length granted his requeſt, though not without great unwillingneſs. Diego de Sylva then ſent him away, loaded with many valuable preſents.

THE Portugueze employed in this expedition, ſeeing no proſpect of ſpeedily reducing the iſland, or of ending a war in which they were likely to receive no advantage, were greatly chagrined and diſcontented, and begged of their chief, Diego de Sylva, to allow them to return to Portugal. When Herrera was made acquainted with this murmuring among the troops, he thought it moſt expedient to make peace with the Guanarteme of Galdar, and return to Lancerota, where he delivered his daughter Donna Maria de Ayala to her huſband, together with a great number of ſlaves of both ſexes, that had been taken in ſundry expeditions againſt the iſlands; with whom Diego de Sylva embarked, together with his troops, and returned to Liſbon, where he and his Lady Donna Maria were moſt graciouſly received by King Alonzo. From this marriage are deſcended the preſent Counts of Pontalegre in Portugal.

CHAP. XIV.

Herrera makes another Expedition to Canaria, and builds a Fort at Gando.

ALTHOUGH both Diego de Herrera and Donna Ignes Peraza had the reduction of Canaria greatly at heart, yet they laid aſide all thoughts of accompliſhing it by dint of arms; for, beſides the departure of the Portugueze, their own vaſſals and the natives of the conquered iſlands were

were heartily tired of ſo many unſucceſsful attempts, and deſirous of reſting from the fatigues of war, in order to enjoy tranquillity at home with their families, and employ themſelves in the more agreeable labour of cultivating their lands. Theſe things conſidered, made Herrera think proper to go another way to work, which would require time and patience to accompliſh and bring to maturity. For this purpoſe, accompanied by the Biſhop, Don Diego Lopez de Yllescas, he went with ſome ſhips to Gando, which he imagined to be the fitteſt place for his deſign. The iſlanders diſcovered his ſhips from the mountains, while they were yet at a conſiderable diſtance from the land, and by means of their ſignals inſtantly alarmed the whole iſland; when the main body marched to Gando, to wait the arrival of the Europeans: but ſeeing them approach peaceably and without arms, they held a conference with them, and heard their propoſals. The Guanartemes and Faycas, or Prieſts, were preſent at this interview, which ended in eſtabliſhing a firm peace and mutual intercourſe of trade between the two parties. The Biſhop and Herrera, under pretence of having a place of worſhip for ſuch of their people as ſhould come to trade in the iſland, obtained leave of the natives to build a fort at Gando. By this treaty Herrera was to have all the orchilla weed which the iſland produced, on paying only for the people's labour who gathered it: and, to remove all cauſe of diſtruſt from the natives, he gave them twelve hoſtages as a ſecurity for the due performance of the treaty. The priſoners on both ſides were by this peace to be ſet at liberty. The Europeans now began with all diligence to erect the fort, in which they received great aſſiſtance from the Canarians, who ſupplied them with plenty of timber from the mountains, and otherwiſe labour-

ed,

ed for them in mixing lime and carrying ſtones, ſo that in a ſhort time the fort was completed. It was ſpacious and well ſituated, being built on a high rock, the foot of which was cloſe to the harbour. Herrera ſtaid there ſome few days after it was finiſhed; and, before his departure, took care to furniſh it with a ſufficient quantity of ammunition and proviſions, leaving a good garriſon, commanded by one Pedro Chemida, who was well known to and much beloved by the natives; with him he left orders, that, notwithſtanding the treaty of peace, if a fair opportunity ſhould offer of making himſelf maſter of the iſland, he ſhould by no means neglect it: at the ſame time adviſing him, if poſſible, to divide the natives by fomenting quarrels and ſtirring up jealouſies among them, ſo as to form a party in favour of the Europeans. After giving theſe honeſt and generous inſtructions, he departed for Lancerota, in company with the Biſhop, highly pleaſed with the ſucceſs of his project, of which he hoped ſoon to reap the moſt agreeable fruits.

CHAP. XV.

A Quarrel happens between the Canarians and Pedro Chemida.

NOTWITHSTANDING the peace which had been ſo lately concluded and eſtabliſhed between the Canarians and Herrera, Pedro Chemida, in compliance with his maſter's orders, fought a proper opportunity to make himſelf maſter of the iſland; and, to effect his deſign, he purpoſely did ſeveral things which he knew would be offenſive to the natives, who thereupon complained to him of

not

not taking proper care to obſerve the ſeveral articles of the treaty which they had made with Diego de Herrera, and accuſed him of privately ſeizing and concealing certain noble Canarians, with a deſign to ſend them away from the iſland; but finding that Pedro Chemida gave no ear to their complaints, nor ſhewed the leaſt inclination to redreſs their grievances, they departed, and reſolved to watch an opportunity of being avenged on their oppreſſors. It happened ſoon after, that ſome of the Spaniards going careleſly out of the fort, the Canarians fell upon them, and killed five. Upon this Pedro Chemida complained to the Gayres, or Chiefs of the iſland; who, in their turn, refuſing to give him any ſatisfaction; he therefore reſolved to do himſelf juſtice by force. This kindled the flames of war anew between the two nations, to the no ſmall effuſion of blood. The Canarians now perceived their error in having allowed the Spaniards to build this fort, which bid defiance to their united forces, and was moreover a very great ſcourge to them; for the Europeans making frequent ſallies, uſed to carry off the cattle, take many of the natives priſoners, and afterwards retire to the fort, which always afforded them a convenient ſhelter, after having committed their depredations.

It happened ſoon after, that as ſome of the garriſon were out on one of theſe marauding parties, the natives deſignedly drove ſome cattle in their way, as it were by accident, and thus drew them by degrees to a conſiderable diſtance from the fort, into an ambuſh that had been prepared for them; while another party of the natives was poſted in ſuch a manner as to cut off their retreat to the fort. On a ſignal concerted between them, thoſe in ambuſh ſuddenly fell upon Chemida's men, and killed a great number of them, and the

reſt

reſt, who upon this fled towards the fort, fell into the hands of the other party, who killed ſome of them, and took the others priſoners, ſo that not one eſcaped. The Captain Mananidra, who had the command of this enterprize, ſtripped the Europeans, both living and dead, of their cloaths, which he made one half of his own men put on, and placed the other half in ambuſh very near the fort; he then ordered ſome of the Canarians in their own proper habits to chace thoſe dreſſed like Spaniards towards the fort. Pedro Chemida, and his men who remained there, ſeeing this purſuit, and believing their party was worſted, ſallied out to the relief of their ſuppoſed countrymen, leaving the gates open; when the party who were in ambuſh perceiving this, ruſhed into the fort, while the diſguiſed Canarians fell upon the Spaniards, and made them priſoners. After this manner was the fort of Gando taken; and leſt another garriſon ſhould be ſent from Lancerota, they burnt the wood of the fort, and razed the walls thereof to the ground; but as to the priſoners, they treated them, according to their uſual cuſtom, with gentleneſs and humanity. A ſmall fiſhing bark at that time happened to be in the port, which ſailed immediately and gave notice of the loſs of the fort to Diego de Herrera and Donna Ignes Peraza, who were extremely grieved at finding their favourite project thus diſconcerted: but Don Diego de Yllefcas, the Biſhop, was afflicted beyond meaſure; for being now old, he loſt all hopes of bringing the natives to the profeſſion of the Romiſh faith, by which doubtleſs he hoped to acquire no ſmall degree of honour.

THE taking of the fort of Gando manifeſtly ſhews what kind of people the Canarians were, and that they wanted neither courage or conduct in war. Plutarch, in his Life of Sertorius, relates,

lates, as one of the greateſt exploits of that general, his taking a town in Spain by a ſtratagem of much the ſame nature with this of the Canarians in regard to the fort at Gando. The natives in the courſe of the long war between them and the Europeans, gave many ſignal inſtances of their warlike diſpoſition; it is hard to determine whether they were more ſubtle in contriving ſtratagems, or obſtinately courageous in the time of action. Among other contrivances they had to ſurprize the enemy, the following merits notice: they trained a great number of ſea-gulls, which they kept in and about the villages near the ſea-ſhore; and when they ſaw any barks approaching, they laid an ambuſh near one of thoſe villages. The Europeans having experienced the ſubtlety of theſe people, never went aſhore to carry off captives or to plunder, but they firſt carefully looked about them, and examined every corner where they imagined there might be people concealed, and never went far from their boats. Once a number of Spaniards from Lancerota landed, and ſeeing no body near the ſhore, they ventured to go a ſmall diſtance in land, where was a large village; upon the ſight of which they were going to retreat, but obſerving ſea-gulls flying about the houſes, they concluded it to be uninhabited, ſo they went boldly up to it, when on a ſudden the natives ruſhed from their hiding places, ſurrounded and made them all priſoners.

AFTER the taking of Gando, the Guanarteme of Telde, named Bentagoyhe, died, and left a ſon and daughter. One Doramas, reckoned the moſt valiant man in the iſland, and who had rebelled againſt his maſter, the Guanarteme of Galdar, gathered ſome of the chiefs of Telde together, and got himſelf declared Guanarteme of that diſtrict; which when he of Galdar heard, he was afraid

afraid that the life of his couſin, the ſon of Bentagoyhe, might be in danger, and therefore ſent for him to come and reſide with him in Galdar.

CHAP. XVI.

Diego de Herrera goes to Spain, to anſwer the Complaints made againſt him by his own People.

THE Europeans in the iſlands became every day more and more diſcontented and diſſatisfied with Diego de Herrera, who obliged them, contrary to their inclinations, to go upon thoſe hazardous enterprizes to ſo little purpoſe; but when they heard of the affair of Gando, and the captivity of Pedro Chemida, with his garriſon and the twelve hoſtages, they loſt all patience. Many of them went to the iſland of Madeira, in order to get a paſſage from thence to Spain, intending to lay their grievances before thoſe who had power to redreſs them. The Canarians, after having made Pedro Chemida and his garriſon priſoners, treated them extremely well, and regaled them with the beſt they had. Pedro was ſo well acquainted with their diſpoſition, and managed them ſo artfully, as to perſuade them that they had been the aggreſſors in the war, and had done wrong in razing the tower of Gando, inſomuch that they called a meeting of the Guanartemes, Faycas, and principal people; at which it was agreed to ſend ten ambaſſadors * to Lancerota, to make their excuſes to Her-

* The Canarians who were ſent on this embaſſy to Lancerota were Acorayda, from Telde; Egenenaca, from Aguimes; Vildacane, from Tereda; Aridanny, from Aguerata; Saco, from Agaete; Achutindac, from Galdar;

Herrera and Donna Ignes Peraza for what had paſſed. Theſe envoys embarked in a Lancerota veſſel, and carried with them Pedro Chemida, his garriſon, and the twelve hoſtages. When they arrived there, they waited on Diego de Herrera and Ignes Peraza, kiſſed their hands, aſked their pardon for what they had done, and preſented to them the priſoners and hoſtages. They were graciouſly received, kindly entertained, and all paſt offences were forgiven. A new treaty was then made, by which all the orchilla in the iſland appertained to Herrera, who on his part was to reſtore all the Canarians that were then in Lancerota and Fuertaventura. When the vaſſals of Diego de Herrera, who went to Madeira, heard of this peace (which was concluded on the 11th of January, 1476,) and of the return of the captives from Canaria, they wanted to return to their allegiance to their Lord, and enter again upon their former poſſeſſions; but Herrera would not ſo much as permit them to come upon the iſland of Lancerota. Upon which they went to Caſtille, and laid their complaints before their Majeſties Don Ferdinando and Iſabella, who gave orders to enquire into the affair, and that Herrera ſhould be ſent for, to anſwer the charges laid againſt him. Some time before this, Herrera had contracted his daughter, Donna Conſtanza Sarmiento, to Pedro Hernandez Sayavedra, a man of an illuſtrious family in Spain, and one of the Twenty-four of Seville, who adviſed his father-in-law to come over to Spain, to anſwer in perſon to the accuſations laid againſt him. He followed this advice, and appeared at court, where he made a ſtrenuous and good defence.

Galdar; Adeun, from Tamaraſayte; Artenteyfac, from Artevirgo; Ahuteyga, from Artiacor; and Guriruguian, from Arucas.

But

But their Majeſties, who had in view to add the three unconquered iſlands to the crown of Spain, pretended that Diego de Herrera was not able to make himſelf maſter of them by his own power, and that it was abſolutely neceſſary they ſhould be conquered, in order to bring the natives over to the Chriſtian faith. Diego de Herrera and Ignes Peraza were by no means pleaſed with this propoſal; however, they were obliged to comply, and received in lieu of all their right to Canaria, Tenerife, and Palma, five millions of maravedis *, with the title of Count of Gomera for their eldeſt ſon. This transfer was made in the latter part of the year 1476.

CHAP. XVII.

Diego de Herrera and his Son-in-law, Pedro Hernandez Sayavedra, go over to Barbary, to ſuccour the Caſtle of Mar Pequeno.

AFTER the ceſſion of the three iſlands to the crown, Diego de Herrera returned to Lancerota, and brought with him his ſon-in-law Don Pedro Hernandez Sayavedra, to conſummate his marriage with his daughter Donna Conſtanza. When the feaſtings and rejoicings on that occaſion were over, Herrera and his ſon-in-law determined to go over to Barbary, to ſuccour the caſtle of Mar

* Five millions of maravedis is a ſum not exceeding three thouſand pounds ſterling; but as in thoſe days America was not diſcovered, and there was little commerce in Spain, I dare ſay that ſum was then at leaſt equal in value to thirty thouſand pounds ſterling at preſent.

Pequeno,

Pequeno *, which Herrera had built on that coaſt, oppoſite the iſland of Lancerota, and which was then beſieged by the Sheriff †, with an army of ten thouſand foot and three thouſand horſe. They accordingly embarked ſeven hundred men, with the utmoſt expedition, on board five ſhips, and ſoon after arrived before the caſtle; which when the Sheriff underſtood, he raiſed the ſiege, and Herrera returned with Sayavedra to Lancerota.

Some time after, a Moor, of about thirty years of age, called Helergrut, came to the caſtle of Mar Pequeno, deſiring to be made a Chriſtian. This man told the Governor, Chriſtopher Tenorio, that if Herrera would return to Barbary with his forces, he would ſhew him where he might make a valuable prize. Upon this the Governor ſent him over to Lancerota, where he was kindly received and entertained by Herrera, who, according to his deſire, cauſed him to be baptized by the name of Juan Camacho. This man perſuaded Herrera and his ſon-in-law to return with a con-

* Where this caſtle ſtood I know not, but ſuppoſe it might be ſomewhere about the mouth of the river called by the Arabs Wad-noon; for in ſome of our old ſea-charts of the coaſt of Barbary, and the Canary Iſlands (which are very incorrect) there is a place on the coaſt of Barbary, oppoſite to the Canary Iſlands, called Marpiveno, which I take to be a corruption of Mar Pequeno.

† This Sheriff could not be King of Morocco; becauſe it was in the year 1519, before the two brothers, the Sheriffs, killed Muley Nazar Buchentuf Elenteta, the then King of Morocco, and reigned in his ſtead. It is probable he was one of the Sheriffian family, which lived not far diſtant from the Caſtle of Mar Pequeno, at a place called Tigumadert, in the province of Dara. As in my Author's time the Kings of Morocco were ſtyled Sheriffs, he might imagine they were always ſo called.

ſiderable

ſiderable force to Mar Pequeno; from whence they ſet out and marched towards Tagaoſt, till they came to a place where was an Adouar, or company of Moors dwelling in tents, whom they approached unperceived; and then giving the cry of St. Iago *! (or St. James) ſuddenly attacked them, and took one hundred and fifty-eight priſoners, men, women, and children included, with whom they returned to the caſtle. Juan Camacho ſerved as their guide in this expedition, as he did in all thoſe which they afterwards undertook to the coaſt of Barbary, being no leſs in number than forty-ſix. In theſe they ſeldom failed of ſucceſs, never returning without a conſiderable number of priſoners.

My author ſays he knew this Moor, and had often heard him relate his adventures. He died at laſt peaceably in his bed, at Lancerota, in the year 1591, aged one hundred and forty ſix years. The Biſhop and General of the iſlands being then in Lancerota, wrote an account of this man's life; by which it appeared, that notwithſtanding his great age, he walked perfectly upright, and could ſee clearly till the time he was taken ſick and died. Two years before his death he married a Mooriſh girl of twenty years of age, by whom he had a ſon, at leaſt it was generally ſuppoſed to be his.

The Spaniards concerned in theſe expeditions to the coaſt of Barbary were not, however, all ſo fortunate as the renegado Camacho; and Sayavedra was in particular a ſufferer, for a natural ſon † of

* This is a ſignal uſed by the Spaniards when they are going to make an attack, or fall on the enemy; St. Iago (or St. James) being the tutelar ſaint of Spain, as St. George is of England.

† My author does not mention this young man's captivity; but from his name, and the time when he was taken

of his, a youth of great merit, being taken by the Moors, died in captivity at Fez, whoſe ſtory is thus related by Diego de Torres, in his Hiſtory of the Sheriffs: "When this tyrant "(the Sheriff) choſe New Fez for his reſidence, "he ordered his treaſure, his children, his wives, "and his ſlaves to be brought thither. A- "mong the laſt there was one named Alonzo "Perez de Sayavedra, ſon of the Count of Go- "mera by a Mooriſh woman, his captive, who "was a relation of the Sheriffs. He was a "young man of great courage, and ſo perfectly "verſed in the Arabic and other languages "ſpoke in this country, that I have heard the "Sheriff declare, that few or none of the na- "tives of Barbary ſpoke them ſo well. Be- "ſides theſe qualifications, he poſſeſſed one of "a more noble and praiſe-worthy nature, name- "ly, an inviolable regard for, and attachment "to his religion. But before I ſay any thing "on this head, I ſhall relate in what manner "he became a ſlave to the Sheriff. When he "was a youth, he was concerned with ſome "inhabitants of the Canary Iſlands in making "ſeveral deſcents on the country of the Aza- "naga Moors; and having taken ſome pri- "ſoners, he came to the port of Tahagoz, "and ſent to the governor for a ſafe-conduct, "in order to treat for the ranſom of the cap- "tives; which the Governor granted, but at "the ſame time ſent an expreſs to the young "Sheriff, who was then at Tarudant, inform- "ing him that Alonzo Perez de Sayavedra was

taken by the Moors, I am perſuaded he is the ſame Sayavedra who is mentioned in Diego de Torres's Hiſtory of the Sheriffs.

" at the port, with a ſafe-conduct, treating a-
" bout the ranſom of ſome priſoners. The
" Sheriff, being irritated againſt Sayavedra on
" account of the many incurſions he had made
" upon his country, reſolved to make himſelf
" maſter of his perſon, while he thought him-
" ſelf ſecure under the faith of the paſſport.
" With this deſign he ordered ſome Zabras,
" or large boats, to be armed and manned at
" Aguer *, in order to ſeize him on board his
" ſhip: accordingly they boarded her in the
" night-time, and made all the Spaniards that
" were in her priſoners. Alonzo Perez de Say-
" avedra was brought before the Sheriff, who
" inſulted him with reproaches, and ordered
" him to be fettered with chains of ſeventy
" pounds weight; and he remained a ſlave till
" his death, which happened ſix-and-twenty
" years after. The Sheriff, conſidering him as
" his kinſman, treated him with ſome reſpect;
" but being apprehenſive of his enterpriſing ge-
" nius, would not on any account permit him
" to be ranſomed. In his neceſſities he was
" often viſited and relieved by the Governors,
" and by the relations of the Sheriff's mother.
" The King always allowed him a better ſub-
" ſiſtence than he did the reſt of his ſlaves:
" moreover, he was one of the beſt players
" at cheſs in all Barbary (and the Moors value
" themſelves much on their dexterity at this
" game), inſomuch that by cheſs and making
" of fringes, he made a ſhift to maintain himſelf
" comfortably: at making theſe latter eſpecially,
" he was ſo expert, that all people of rank were
" fond of wearing thoſe of his manufacturing.

* Called by the Europeans Santa Cruz.

" In

" In the year 1545, when the Sheriff was go-
" ing againſt Fez, he endeavoured to perſuade
" Sayavedra to turn Mahomedan, alledging that
" Mahomedaniſm was the only true religion,
" and that alone by which he could be ſaved:
" in ſhort, that if he would embrace the
" Muſſulman faith, he would give him his li-
" berty, and one of his daughters in marriage,
" with the title of Alcayd of the Alcayds (i. e.
" the Governor of the Governors). Sayavedra
" heard him patiently, and then, like a true
" Chriſtian Knight, he anſwered the Sheriff,
" That although he was ſenſible that during his
" captivity he had received many favours from
" him, and that the offers he now made him
" were very conſiderable, yet had they no weight
" in his mind, he being determined to ſuffer a
" thouſand deaths, rather than abandon the
" faith of Jeſus Chriſt, and turn Mahomedan.
" The Sheriff was vexed at this anſwer, but
" never after deſired him to change his religion.
" At laſt he brought him to Fez, where he
" ended his days."

THE HISTORY OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS.

BOOK SECOND.

CHAP. I.

Of the Etymology of the Word Canaria.

IN the foregoing book we find that John de Betancour named this iſland Gran Canaria, adding the epithet Grand to its former name Canaria. He did not this on account of its ſize (for it is not the largeſt of the Canary Iſlands), but becauſe of the ſtrength, courage, and number of its inhabitants, who baffled all his attempts to ſubdue them. But how it came by the name Canaria is not eaſy to determine; for ſince thoſe iſlands were known by the name of the Fortunate Iſlands, this has always retained its proper name, Canaria. Pliny ſays, that this iſland was named Canaria on account of its abounding with dogs of a very large ſize, two of which were preſented to Juba, King of Mauritania. This opinion, however, ſeems to want foundation; for it is natural to ſuppoſe that

theſe

theſe dogs would have increaſed greatly ſince Pliny's time, whereas, on the contrary, when the Europeans came to Canaria they found not any dogs on the iſland. Other authors (among whom are Franciſco de Tamara, in his Cuſtoms of all Nations; and Homara, in his General Hiſtory of the Indies) affirm that this iſland is called Canaria from the natives eating, like dogs, raw fleſh in great quantities: but this aſſertion is falſe; for the natives eat fleſh very moderately, and never raw. It is true, indeed, they only half roaſted it; and the reaſon they gave to the Spaniards, at the time of the conqueſt, for this kind of cookery was, that the juice of the meat is its ſubſtance, conſequently the beſt and moſt proper nouriſhment for men.

My author gives two opinions concerning the name Canaria, which indeed appear more probable than either of the foregoing.

The firſt is, that in Canaria there are a great many thorny buſhes, which bear fruit of a red colour, called in Latin Uva Canina, i. e. Dog's Grape. Thoſe who diſcovered this iſland in the time of the Romans, ſeeing ſuch a number of thoſe buſhes, might from them name the iſland Canaria.

The ſecond opinion is, that it is named Canaria becauſe it abounds with an herb, called in Latin Canaria (but in the Caſtillian language, Triguera) which the dogs eat in the ſpring, to cauſe themſelves to vomit or purge. When people ſend their horſes to the field to graze, they take care to prevent their feeding in places where much of this herb grows, as it cauſeth a great increaſe of blood in them, and that ſo ſuddenly as to ſubject them to danger of ſuffocation. He adds, that in the ſkirts of Mount Atlas, in A-

frica, there is a tribe of Africans called Canarios, who perhaps firſt diſcovered and peopled this iſland, and called it after their own name. But after all thoſe opinions, he does not inform us what name the natives called the iſland by, which is certainly a great omiſſion; however, by his manner of treating the etymology of the name, it is to be ſuppoſed he took it for granted that they themſelves called their iſland Canaria.

PLINY makes mention of a people called Canarii, who dwelt beyond Mount Atlas *, and bordering upon the country of the Peroeſi Ethiopians.

PTOLEMY the geographer calls Cape Blanco, in Africa, or ſome other cape on that coaſt, fronting the Canary Iſlands, Gannaria Extrema: and the Blacks, who now live on the banks of the river Senegal, call all that country between that river and Mount Atlas, Gannar. Formerly they knew more of it than at preſent, which I ſhall have occaſion to prove in the deſcription of that country.

FROM this ſimilitude of names one would be naturally led to believe that the natives of the iſland Canaria and thoſe of the neighbouring continent of Africa, were one and the ſame people. For Pliny was certainly miſinformed when he related, that the Canarii bordering upon the Peroeſi Ethiopians, were ſo called from their living in fellowſhip with dogs, and ſharing with, and devouring like them, the bowels of wild beaſts.

* This country is that part of Africa adjacent to the Canary Iſlands.

CHAP.

CHAP. II.

Of the ancient Inhabitants of Canaria, their Manners and Cuſtoms.

WHEN the Europeans came firſt to Gran Canaria, that iſland was ſuppoſed to contain no leſs than fourteen thouſand fighting men; but a great ſickneſs or plague prevailing amongſt them ſome time after, it ſwept away two thirds of the inhabitants. They were of a dark complexion, like the natives of Lancerota and Fuertaventura, well proportioned, and of a good ſtature; active, warlike, chearful, good-natured, and ſtrictly faithful to their promiſes, inſomuch that they conſidered a lye as the greateſt of crimes. They were very fond of hazardous enterprizes, ſuch as climbing to the top of ſteep precipices, to pitch poles of ſo great a weight, that one of them was a ſufficient burden for a man of common ſtrength to carry on level ground. The Spaniards affirm that the devil aſſiſted them in placing theſe poles, that others, attempting the like, might fall down headlong and be deſtroyed. My author ſays, he believes this to be true; and that the devil appeared to them in the ſhape of an animal reſembling a ſhock dog, and ſometimes in other figures, which the natives called Tibicenas.

THE Canarians had nobility among them, who were diſtinguiſhed from the vulgar by the peculiar cut of their hair and beards. It was not ſufficient to entitle a man to nobility, that he was the offspring of noble or rich parents; but

he was to be formally declared noble by the Faycag, a perſon of great rank, and next in dignity to the Guanarteme, whoſe buſineſs it was to decide differences among the natives, and regulate the ceremonies of their religion: in ſhort, he was a prieſt, and acted alſo as a judge in civil affairs. Their manner of conferring nobility was very ſingular: at a determined time of life, the ſon of a nobleman let his hair grow long; and when he found he had ſtrength ſufficient to bear the fatigues of war, he went to the Faycag, and ſaid, "I am ſuch an one, the "ſon of ſuch a nobleman, and deſire to be "ennobled alſo." Upon which the Faycag went to the town or village where the young man was brought up, and there aſſembled all the nobles and others of that place, whom he made to ſwear ſolemnly by Acoran, their god, to declare the truth concerning him. He then aſked them, if they had ever ſeen the youth demean himſelf ſo far as to dreſs victuals or to go into the folds to look after ſheep or goats, and whether he was ever known to milk or kill them: if they knew any thing of his ſtealing cattle, or forcibly taking them away from their owners in time of peace: whether he was any way diſcourteous, ill-tongued, or guilty of any indecent behaviour, eſpecially to women. If to theſe queſtions they all anſwered in the negative, then the Faycag cut the youth's hair in a round form, and ſo ſhort as not to hang beneath his ears; then giving into his hand a ſtaff or pole called Magade, declared him noble. But, on the other hand, if the ſtanders-by could charge him with any of thoſe things, of which the Faycag had interrogated them, and bring ſufficient proof thereof, then inſtead of being declared

declared noble, the Faycag ſhaved his head, and ſent him away in diſgrace, by which he was rendered incapable of nobility, and remained ever after a plebeian.

In their wars, they held it as baſe and mean to moleſt or injure the women and children of the enemy, conſidering them as weak and helpleſs, therefore improper objects of their reſentment: neither did they throw down or damage the houſes of worſhip.

The weapons uſed by the Canarians in war, were clubs, which they called Modagas; and ſharp-pointed poles, hardened by fire, and theſe they named Amodagas. But after the Europeans began to invade their iſland, they made targets, in imitation of theirs; and ſwords of Te-a or pitch-pine, the edges of which were hardened by fire, and tempered in ſuch a manner that they cut like ſteel.

Beſides theſe, they had many other weapons, taken at different times from the Europeans, and which they carefully preſerved, and made good uſe of, in the day of battle.

But their chief ſtrength lay in the beforementioned Amodagas or wooden ſpears, and ſtones, which they threw with great force and dexterity.

They had public places ſet apart for fighting duels, in which were eminences or ſtages, raiſed for the combatants to fight on, that they might be the more eaſily obſerved by all the ſpectators. When a challenge was given and accepted, the parties went to the Council of the iſland, called in the Canarian language Sabor, (which conſiſted of twelve members called Gayres) for a licence to fight, which was eaſily obtained. Then they went to the Faycag to have

this licence confirmed; which being done, they gathered together all their relations and friends, not to aſſiſt them (for thoſe people looked on with the ſame compoſure as if the combat had been between two beaſts *), but to be ſpectators of their gallantry and behaviour. The company then repaired to the public place, or theatre, where the combatants mounted upon two ſtones, placed at the oppoſite ſides of it, each ſtone being flat at top, and about half a yard in diameter. On theſe they ſtood faſt without moving their feet, till each had thrown three round ſtones at his antagoniſt. Though they were good markſmen, yet they generally avoided thoſe miſſive weapons by the agile writhing of their bodies. Then arming themſelves with ſharp flints in their left hands, and cudgels or clubs in their right, they drew near and fell on, beating and cutting each other till they were tired; when the parties, by conſent, retired with their friends to eat and drink, but ſoon after returned to the ſcene of action, and renewed the engagement, cudgelled and cut each other with great dexterity as before, until the Gayres called out, Gama! Gama! (i. e. Enough! Enough! or, Giver over!) when they immediately left off, and ever after remained good friends.

If during the time of the combat, one of the parties happened to break his cudgel, then the other immediately deſiſted from ſtriking, and ſo the diſpute ended, and the parties were re-

* The Spaniards, and many other Europeans, when they challenge, do not fight in earneſt before a multitude of ſpectators, like the Engliſh when they box publicly in the ſtreets; therefore my author (being a Spaniard) makes the above remark.

conciled

conciled, neither of them being declared victor. Thoſe duels were generally fought on public feſtivals, rejoicings, or ſuch like occaſions, which drew together a great concourſe of people, when the combatants had an opportunity to diſplay their dexterity, ſtrength, and valour. Theſe ſpectacles made a great impreſſion on the minds of the youth, exciting in them a ſpirit of emulation to excel in gallant feats. If either of the combatants happened to be deeply wounded, they beat a ruſh till it became like tow, and dipping it in goats butter melted, applied it to the wound, as hot as the patient could bear it: the older the butter was, the ſooner it effected a cure.

CHAP. III.

Of their Marriages, Manner of educating their Children, of their Worſhip, their Oaths, and their Habits.

NONE of the Canarians had more than one wife, and the wife one huſband, contrary to what ſome miſinformed authors affirm. When the parents were inclined to marry their daughter, they ſet her apart thirty days, during which they fed her with large quantities of milk and goſſio, in order to fatten her; for they imagined lean women were leſs capable of conceiving children than thoſe who were fat. It has alſo been ſaid, that the night before the bride was preſented to her huſband, ſhe was delivered to the Guanarteme, who, if he did not chuſe to lie with her himſelf, gave her to the Faycag,

or

or to ſome other noble perſon of his intimate acquaintance, to enjoy her: but the preſent natives deny that ſuch a cuſtom ever exiſted among their anceſtors. They were very careful in the education of their children, and never failed to chaſtiſe them when they did amiſs. It was alſo cuſtomary to propoſe two of the youth as examples for the reſt, the one of virtue, the other of vice; and when a child did any thing to diſpleaſe its parents, they told it that ſuch an action was like thoſe of the perſon ſet up as a bad example; on the other hand, when it did any thing praiſe-worthy, it was commended, and told that ſuch behaviour was amiable, and reſembled that of the good perſon. This ſort of inſtruction had the deſired effect, by raiſing the ſpirit of emulation among the youth to excel in virtuous actions.

THE Canarians had among them religious women, called Magadas, a number of whom lived together in one houſe. There were many of thoſe houſes in Canaria, which were held ſacred; and criminals who fled to any of them, were protected from the officers of juſtice. The Magadas were diſtinguiſhed from other women by their long white garments, which ſwept the ground as they walked. The convents or houſes in which they dwelt were called Tamoganteen Acoran (i. e. houſes of god); but houſes of worſhip were called by the Canarians Almogaren (i. e. temples or holy houſes); they were daily ſprinkled with the milk of goats from whom they did not take the kids, and which were ſet apart for giving milk for that purpoſe. They held that this Acoran dwelt on high, and governed every thing on the earth. They adored him by putting their hands together, and lifting them towards heaven.

IN

In the iſland there are two rocks, one in the diſtrict of Galdar, named Tirmac; the other in Telde, called Vinicaya *. To theſe rocks they went in proceſſion in times of public calamity, accompanied by the religious women called Magadas, carrying in their hands branches of palm-trees, and veſſels filled with milk and butter, which they poured on the rocks, dancing round them, and ſinging mournful ſongs like dirges, or what the Spaniards call Endechas; from thence they went to the ſea-ſide, and all at once and with one accord ſtruck the water forcibly with their rods, ſhouting together at the ſame time with a very loud voice. Their diviſion of time was not by days, weeks, and years, as with us, but they reckoned by moons.

The habit of the Canarians was a tight coat, with a hood to it like that of a Capuchin Friar; it reached down to the knees, and was girded about the waiſt with a leather ſtrap or girdle. This garment was made of a ſort of ruſh, which they beat until it was quite ſoft like flax, and then divided the filaments and wove them together. Over this they wore cloaks of goat ſkins, with the hairy ſide outwards in ſummer, and inwards in winter. They alſo wore caps made of the ſkins of goats, taken off almoſt entire, which they placed in ſuch a manner on their heads that they had a goat's beard hanging under each ear, which they ſometimes tied under the chin. All theſe garments were neatly ſewed and painted, and in every other reſpect much more curious than thoſe of the natives in the other iſlands. Some wore bonnets of ſkins, a-

* They ſwore by theſe rocks, and thoſe oaths were very ſolemn.

dorned

dorned with feathers. Their ſhoes were made of raw hides, like thoſe in Lancerota and Fuertaventura.

THEY had public houſes, or rooms, in which they aſſembled to dance and ſing. The Canarian dance is ſtill in uſe in theſe iſlands, and is called Canario: its ſtep is quick and ſhort. Their ſongs were either dirges or amorous ſonnets, ſet to grave and plaintive tunes.

CHAP. IV.

Of their Puniſhments, Employments, and Manner of living.

THE Canarians were remarkable for their good government, regularity, and ſtrict adminiſtration of juſtice. When a man committed a crime deſerving of death, they apprehended him and put him in priſon, where he was tried, and immediately upon conviction they led him to the place of execution, which was the ſame where they uſed to feaſt, wreſtle, and fight duels. Here the delinquent was ſtretched on the ground, and his head placed on a flat ſtone; then the executioner, who was a man ſet apart for that office, taking up a large heavy ſtone, and lifting it as high as he could, he ſuddenly let it fall on the criminal's head. But for crimes that were not worthy of death, they uſed the Lex Talionis, eye for eye, tooth for tooth, &c.

NONE of the Canarians exerciſed the trade of a butcher except the dregs of the people. This employment was accounted ſo ignominious,

ous, that they would not ſo much as allow one of that profeſſion to enter into any of their houſes, or to touch any thing belonging to them. It was made unlawful for the butchers even to keep company with any but thoſe of their own profeſſion; and when they wanted any thing of another perſon, they were obliged to carry a ſtaff with them, and point at what they wanted, ſtanding at a conſiderable diſtance. As a recompence for this abject ſtate, the natives were obliged to ſupply the butchers with every thing they had occaſion for. It was not lawful for any Canarian, except the butchers, to kill cattle: when any perſon wanted his beaſt, &c. to be killed, he was obliged to lead it to the public ſhambles, but was not allowed to enter himſelf; and this prohibition extended even to the women and children.

The houſes in Gran Canaria were built of ſtone, without cement, but ſo neat and regular that they made a beautiful appearance. At the top they laid wooden beams or rafters, very cloſe to each other and covered them with earth. The walls of theſe houſes were very low, and the floors ſunk lower than the level of the ground on which they ſtood, being ſo contrived for the advantage of warmth in the winter ſeaſon. Their beds and bedding were goat ſkins dreſſed in the hair, after a moſt curious manner. Their other furniture conſiſted of baſkets, and mats of palm-leaves and ruſhes, made extremely neat, and very ingeniouſly wrought. There were among them people whoſe ſole occupation was to build houſes and manufacture mats, &c. The women in general were employed in painting and dying; and in the proper ſeaſon they very carefully gathered the flowers, ſhrubs, &c. from

from which they extracted the ſeveral colours. The threads they uſed for ſewing and other purpoſes were made of the ſpringy nerves or tendons of the loins of ſheep, goats, or ſwine, with which they were ſupplied by the butchers. Theſe they firſt anointed with butter, and afterwards prepared by fire in ſuch a manner that they could ſplit them into fine threads at their pleaſure. Their needles were made of bone, and their fiſh-hooks of horn. All their veſſels uſed in cookery were made of clay, hardened by the ſun, which they called Ganigos. Their wealth conſiſted chiefly in goats, which they called Aridaman; and ſome ſheep, which they called Taharan: they had alſo hogs, which they named Taguacen. Their common food was barley-meal roaſted, which they called Goffio, and eat with milk or goats fleſh. When they made a feaſt, they dreſſed this latter with hog's lard or butter, and this diſh they called Tamazanona. Their barley, which they called Aſamotan*, they ground with a hand-mill. The following is the manner in which they ploughed their lands; about twenty people aſſembled together, each having a wooden inſtrument (not unlike a hoe) with a ſpur or tooth at the end of it, on which they fixed a goat's horn; with this they broke the ground, and afterwards took care, if the rain came not in its proper ſeaſon, to moiſten it with water, which they brought by canals from the rivulets. The women gather-

* I have reaſon to believe that by my author's negligence theſe two words are tranſpoſed; Tamazanona ſignifying Barley, and Aſamotan, the abovementioned diſh. I ſhall have occaſion to treat of this more fully hereafter.

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ed in the corn, of which they reaped only the ears: theſe they threſhed with ſticks, or beat with their feet, and then winnowed in their hands.

THEIR only fruits were vicacorras, mocanes *, and wild dates; and ſome time before the conqueſt of their iſland, they had figs: green figs they call Archormaſe, and dried ones Tehaunenen. Their poor lived by the ſea-coaſt, chiefly on fiſh which they catched in the night-time, by making a blaze on the water with torches of pitch-pine. In the day-time, whenever they diſcovered a ſhoal of ſardinas, a ſmall fiſh reſembling herrings or pilchards, a great number of men, women, and children waded into the ſea, and ſwimming beyond the ſhoal, chaſed the fiſh towards the ſhore; then with a net, made of a tough kind of ruſh, they incloſed and drew them to land, and there made an equal diviſion of their prize: in doing this, every woman in the company who had young children, received a ſhare for each; or if ſhe happened to be with-child, ſhe received a ſhare for the child in her womb.

WHEN any of their nobles died, they brought out the corps and placed it in the ſun, took out the bowels and entrails, which they waſhed, and then buried in the earth: the body they dried, and ſwathed round with bandages of goat ſkins, and then fixed it upright in a cave, cloathed with the ſame garments which the deceaſed wore when alive. But if no proper cave was at hand, they carried the dead body to one of thoſe ſtony places now called Mal Paices, where, levelling the ground and fixing the ſmall looſe ſtones,

* See the Deſcription of the Canary Iſlands.

they

they made a coffin of very large ones, placed ſo as not to touch the body; then they took another large ſtone, two yards in length, wrought into a round form, and with this they cloſed the coffin, and afterwards filled up the nich between the top of the round ſtone, and the outer part of the ſides of the coffin with ſmall ſtones, in ſo neat a manner, that every one who beholds them, muſt be ſurprifed at the ingenuity of this people. Some of their dead bodies were put into cheſts, and afterwards depoſited in a kind of ſtone ſepulchres. There were certain perſons among them whoſe profeſſion it was, and who were ſet apart for the purpoſe of preparing the dead bodies burial, and making up the tombs.

THE lower claſs of people were buried in the Mal Paices, in holes covered with dry ſtones; and, excepting thoſe bodies which were placed upright in the caves, all the others were laid with their heads towards the north.

CHAP. V.

Of the Government of Gran Canaria, and of the famous Princes who ruled in that Iſland.

THE natives of Gran Canaria were more poliſhed and civilized than thoſe of the other iſlands. At the time of the conqueſt of the iſland, they were governed by two Princes; but before they were ruled by Captains, or heads of tribes, who preſided over ſmall circles, like pariſhes; each tribe was confined to its own diſtrict, and not allowed to graze its flocks on the grounds of another tribe.

IN

In the diviſion of Galdar, which is the moſt fertile part of the iſland, lived a virgin Lady, called Antidamana, of great worth and merit, who was held in high eſteem by the natives, who had ſuch an opinion of her judgment and prudence, that they frequently applied to her to determine their differences, and never appealed from her deciſions; for ſhe would not ſuffer the party, againſt whom ſhe had given the cauſe, to depart, till ſhe had firſt convinced him of the juſtice of the ſentence; which ſhe ſeldom failed to do by the force of her eloquence, and the high character ſhe bore for equity. After ſome years, the nobles (chagrined at ſeeing the deference paid to this woman) thinking the buſineſs of a judge or arbitrator belonged more properly to their ſex, perſuaded the people no longer to refer their cauſes to her deciſion, or to regard her ſentences. When ſhe found this, and perceived herſelf diſregarded and deſpiſed, it ſtung her to the quick, eſpecially as ſhe had in a manner ſpent the prime of her life in the ſervice of the public, who had now moſt ungratefully deſerted her. Being a woman of quick ſenſe and clear underſtanding, ſhe did not vent her reſentment in vain complaints, but went to one Gumidaſe, a Captain of one of the diſtricts, who was reckoned the moſt valiant and prudent of all the nobles of Canaria, and had great influence over the people. This nobleman lived in a cave, which at preſent is called the Houſe of the Knight of Facaracas; to whom ſhe related all her grievances, and propoſed a match between them, to which Gumidaſe readily conſented, and they were accordingly married ſoon after. Gumidaſe now ſought various pretences to make war upon the other Captains, and proved victorious

over

over them all; ſo that at length he became King of the whole iſland. He had by his wife Antidamana, a ſon named Artemis, who ſucceeded his parents in the government of the kingdom, reigned in the iſland at the time of John de Betancour's invading it, and loſt his life in a battle near Aguimes, as already mentioned. He left two ſons, who ſhared the iſland between them: one of them, called Bentagoyhe, was King or Guanarteme of Telde; the other, whoſe name was Egonayche Semedan, was Guanarteme of Galdar. It was agreed between them, that the Council of the twelve Gayres, called Sabor, ſhould be held in Galdar, which had been the place of their father's reſidence; and that the Guanarteme of Telde, with his Gayres, ſhould give their attendance there. But Bentagoyhe, who was of a proud and haughty diſpoſition, being poſſeſſed of a larger tract of land and a greater number of vaſſals than his brother, thought it beneath him to attend the Council at Galdar; and raiſing an army of ten thouſand men, made war upon Egonayche, in order to make himſelf ſole maſter of the iſland. Although Egonayche Semedan could not muſter above four thouſand men, yet he made head againſt his brother; and, notwithſtanding the ſuperiority of his numbers, proved a match for him; for the Galdarans were courageous veterans, and had many brave nobles to command them: beſides, their country could not be eaſily invaded, by reaſon of the ruggedneſs of its mountains and paſſes. Each Guanarteme had ſix Gayres, who were choſen from among the people, on account of their prudence and valour, to ſit in the Council, and adminiſter the affairs of government. Thoſe of Telde were called Mananidra, Nenedra, Ven-

Ventayhey, Ventagay, Guarinayga, and Autindana: the Gayres of Galdar were Adargoma, Tazarte, Doramas, Terama, Dayfa, and Caytafa. A line drawn from the villages of Tamarazeyte, croſſing the iſland towards the village of St. Nicholas, where dwelt the people of Arganegui, was the boundary betwixt the diſtricts of Galdar and Telde.

ADARGOMA was the moſt powerful Gayre of the diſtrict of Galdar, as was Guarinayga of that of Telde, both having very large flocks of ſheep and goats. It happened once that their ſhepherds or ſervants quarrelled about the paſture, and carried their complaints to their reſpective maſter or chief. Adargoma and Guarinayga met to ſettle the difference, when, as they could not agree in opinion, they agreed to determine it by a wreſtling match in the following manner, namely, that which ever ſide ſhould get the victory, the conquered party was to ſubmit to the deciſion of the conqueror. This being agreed, they ſtripped and began to wreſtle. Adargoma was much ſtronger than his antagoniſt, but this latter on the other hand excelled greatly in ſkill and dexterity, ſo that the iſſue of the conteſt remained for a long time doubtful; at laſt ſkill prevailed over force, and Adargoma was fairly thrown to the ground beneath his antagoniſt; but nevertheleſs, having the advantage in ſtrength, graſped Guarinayga ſo cloſely, that, like Hercules in a like conteſt with Anteus, he almoſt ſqueezed the marrow out of his bones. Guarinayga, finding himſelf preſſed in ſuch a manner that his breath was almoſt gone, ſaid to Adargoma, Do not kill me; I acknowledge I am vanquiſhed, and ſubmit. Upon which Adargoma releaſed him, and they afterwards ſettled

tled the boundaries of their paſture in an amicable manner. When Adargoma's friends enquired of him concerning the event of the combat, he anſwered that Guarinayga was the victor; and when the ſame queſtion was put to Guarinayga, he replied that he had been vanquiſhed by Adargoma: ſo that until the Europeans came to the knowledge of this affair, from the relation of the parties concerned, it remained a ſecret among the natives. This Adargoma was eminent for performing wonderful feats: it is ſaid of him, that the ſtrongeſt man in the iſland could not prevent him from carrying a veſſel full of water to his mouth, and drinking out of it, without ſpilling one drop. He was of middle ſtature, but very broad ſhouldered; his name, Adargoma, ſignifies, in the Canary language, Shoulders of Rock.

AMONG the famous men in the diſtrict of Galdar, was one Taycayte, which name in the Canarian language implies, an Unſhapen Body, and Atacayte, Stout Heart: the women, on account of his uncouth figure, named him Arabiſenen, i. e. Savage. The next in repute was Doramas, ſo called from the uncommon width of his noſtrils, Doramas in their language ſignifying Noſtrils: he was a man of ſmall ſize, but poſſeſſed of great ſtrength.

HUANEBEN or Guanaben, and Caytafa, were great wreſtlers. Theſe two happening to be together on ſome public occaſion, challenged each other to a wreſtling match, which was held in the preſence of the Canarians who aſſembled as ſpectators. The dexterity of the two competitors was ſo equal, that it was a long time before either appeared to have any advantage over the other, till at length the ſpectators parted

ed them. But Guanaben perceiving that his antagoniſt's ſtrength was not weakened by the fatigue of the combat, and conſcious that his own was not ſufficient to permit him to engage a ſecond time, called out to Caytafa, and ſaid, "Are you able to perform what I am going to "do?" Upon the other's anſwering in the affirmative, he immediately ran to the top of a high precipice, from whence he threw himſelf down headlong. Caytafa diſdaining to be outdone by him, followed his example; and thus they both periſhed together. From this action, ſome miſinformed authors (among whom is Franciſco de Gomara, in his Hiſtory of the Indies) imagined that the Canarians had a cuſtom of throwing themſelves down from precipices.

MANANIDRA, who was taken priſoner by Diego de Herrera, as before related, was alſo a perſon of great fame. It is ſaid of him, that whenever he was about to engage in battle, he was ſeized with an univerſal trembling, not through fear, but a fury and eagerneſs to engage. Alonzo de Lugo, of whom we ſhall have occaſion to ſpeak hereafter, ſeeing Mananidra in ſuch a condition, aſked him why he trembled? his anſwer was, Well may the fleſh tremble and recoil at the dreadful perils which the heart propoſes to lead it into.

CHAP.

CHAP. VI.

Certain Inhabitants of the Iſland of Majorca viſit Gran Canaria ſome time before the Arrival of John de Betancour.

IT has been already obſerved, in the beginning of this Hiſtory, that Don Luis de la Cerda intended to go in queſt of the Fortunate Iſlands, and for that purpoſe had fitted out ſome ſhips in the ports of the kingdom of Arragon; but his death, which happened juſt as things were got ready for that expedition, put a ſtop to the voyage. Nevertheleſs, it ſeems that ſome of thoſe ſhips, or others from Catalonia or Majorca, ſailed in queſt of the iſlands at that very time; of which we have no other account than from the relation of the natives, and what may be collected from their old ſongs, in which ſome account of thoſe Majorcans is given. By comparing their different traditions of this affair, and arranging them in order of time, it appears to have been as follows: ſome ſhips, the crews of which were Majorcans, anchored in the bay of Gando, between Aguimes and Telde, where the people came aſhore to refreſh themſelves after the fatigue of the voyage. At that time there were none of the inhabitants near the ſhore; for the natives, being unaccuſtomed to the viſits of ſtrangers, lived in an unguarded manner, not thinking they had any thing to fear from the ſea. The Majorcans ſeeing no living perſon near, imagined the iſland to be uninhabited; and therefore advanced, without fear or circumſpection,

cumſpection, towards the villages of Telde and Aguimes, a league from the port. Here they were firſt perceived by the natives, who, ſurpriſed at the appearance of ſtrange people on their iſland, gathered together, attacked the Europeans with ſticks and ſtones, and wounded ſeveral of them. The Majorcans attempted to make ſome reſiſtance; but as the number of the natives greatly exceeded theirs, theſe laſt were all made priſoners and carried to Telde. When thoſe in the ſhips found what had happened, they, without waiting to ſee the iſſue, ſet ſail, and never appeared there again; ſo that no account could be given of them.

FROM Telde they diſperſed the priſoners all over the iſland, and treated them well, according to their cuſtom, for the Canarians excelled perhaps all other people in greatneſs of ſpirit and generoſity to thoſe whom they vanquiſhed. The Majorcans in return did every thing they could to gain the eſteem and favour of their new maſters, by which means a ſtrict friendſhip was ſoon contracted between them. It happened that ſome of thoſe Majorcans and Arragonians were good artificers; they built houſes, and painted them elegantly with the colours which they extracted from certain herbs and flowers which grew upon the iſland. They alſo fitted up neat apartments in caves, which remained entire long after the conqueſt of the iſland. In the number of thoſe who were taken priſoners, were two prieſts, who were greatly reſpected by the natives. Theſe fathers built two neat hermitages, of ſtone without cement, one of which they called St. Catherine's, in which they placed three images, one of the Virgin Mary, ano-

ther of St. John the Evangeliſt, and the third of Mary Magdalen. The other hermitage ſtands near Gaete, and is called St. Nicholas's, whoſe image is placed there. Some years after this, the iſland was viſited with a long and ſevere famine; upon which the Council ſecretly agreed to deſtroy the Majorcans, in order to be eaſed of the burden of their maintenance; which cruel and barbarous reſolution they were in ſome meaſure induced to take by the ſcandalous behaviour of the ſtrangers themſelves. My author does not ſay what crimes they were guilty of, but ſeems to inſinuate that they had made ſome attempts of an heinous and unnatural kind upon ſome of the natives, which rendered them moſt deteſtable in their ſight, as they were utter ſtrangers to ſuch abomination. Upon a ſet time, according to the determination of the Council, they maſſacred them all except the two Friars, who being much in favour with the people, were carried to the top of a high mountain, in which was a deep pit or cavern, into which they caſt them headlong. This cavern was ſo deep that no perſon knew where it ended; but after ſome days, part of the dreſs of theſe Friars was caſt upon the ſea-ſhore, which cauſed the natives to conclude that the cavern had a communication with the ſea. This mountain is in the diſtrict of Ginamar, half a league from the ſea-ſhore in the road to Telde, where ſtands a hermitage, dedicated to our Lady of the Conception. It was theſe Majorcans who firſt brought figs to Gran Canaria, which they planted, and the fruit being agreeable to the natives, they planted more; ſo that there were ſoon a great number of fig-trees growing in the iſland. At the time

of

of the above-mentioned famine, the Canarians agreed to kill all the female infants that ſhould afterwards be brought forth, except the firſt-born. This cruel decree was made in order to leſſen the number of inhabitants in the iſland. But it did not continue long in force, for it pleaſed God to viſit the iſland with a long and grievous peſtilence, which carried off two thirds of the inhabitants, and was what paved the way to its conqueſt; for before this ſcourge, there were in the iſland fourteen thouſand fighting men, who, had they been provided with fire-arms, and been firmly united, might, by reaſon of their ſtrength, ſkill, courage, and agility, have defeated the famous Spaniſh Armada, or even all the combined powers of Europe; for Canaria, and all the Canary Iſlands, except Lancerota and Fuertaventura, are ſo full of deep narrow vallies, or gullies, high rugged mountains, and narrow difficult paſſes, that a body of men cannot march into any of them the diſtance of a league from the ſhore, before they come to places where an hundred men may very eaſily baffle the efforts of a thouſand. This being the caſe, where could ſhipping enough be found to tranſport a ſufficient number of troops to ſubdue ſuch a people, and in a country ſo ſtrongly fortified by nature?

CHAP. VII.

The Expedition of Don Juan Rejon to Gran Canaria.

THE King and Queen of Spain, Don Ferdinando and Donna Iſabella, after paying to Diego de Herrera five millions of maravedis, in lieu of all his claims to the iſlands of Gran Canaria, Tenerife, and Palma, iſſued orders for fitting out a fleet of ſhips, to make the conqueſt of them, notwithſtanding they were at that time engaged in a war againſt Don Alonzo king of Portugal. This order was immediately obeyed; ſo that in a ſhort time nine hundred foot and thirty horſe, well armed and provided with every neceſſary for ſuch an enterprize, were raiſed, and the command of them given to one Don Juan Rejon, a native of the kingdom of Arragon, an experienced ſoldier, and who had for his Lieutenant Alonzo Jaizme, whoſe ſiſter, Donna Elvira, was married to Juan Rejon. They were accompanied in the expedition by Don Juan Bermudas, Dean of Rubicon, a perſon well verſed in the affairs of the Canary Iſlands.

ON the 23d of May 1477, the whole armament embarked on board the fleet prepared for their reception, at the port of St. Mary's in Andaluſia, and ſailed for Gran Canaria. Their deſign was to have landed at Gando, in order to rebuild the fort lately deſtroyed there by the natives; but paſſing near the port of Iſletes, and

and judging it to be a more convenient anchoring-place, they dropped anchor there on the 22d of June, 1477. In the morning early all the troops diſembarked, in good order, and without oppoſition. On their landing they pitched a canopy or tent, under which they erected an altar, where the Dean, Juan Bermudas performed maſs in the preſence of all the troops, who aſſiſted thereat with great devotion. Immediately after maſs the whole army began their march towards Gando, with a deſign to encamp there; but they had not proceeded far, when they were accoſted by a woman in the Canarian dreſs, who aſked them, in the Caſtillian language, whither they were going? they replied, to Gando. She then told them, that Gando was at a great diſtance, the road very bad and interrupted by precipices, which rendered it extremely dangerous; but that at a ſmall diſtance from the place where they then were, was a commodious plain, with a rivulet of good water, plenty of fire-wood, with palms and fig-trees, from whence they might have eaſy acceſs to all the principal places on the iſland. When the commander and officers, with the Dean, Juan Bermudas, had heard the woman, and had well weighed the reaſons ſhe brought in ſupport of her advice, they determined to march to the place ſhe had pointed out, and accordingly putting themſelves under her conduct, ſhe brought them to the ſpot where now ſtands the city of Palmas. There they pitched their tents; but looking afterwards for their guide, ſhe was not to be found, which filled them all with amazement. Juan Rejon, who was a devout worſhiper of St. Anna, imagined it was no other than herſelf

who had appeared to them in the dreſs of a Canarian woman. The Spaniards finding the place to agree perfectly with what the woman had told them concerning it; and that it was very commodiouſly ſituated, being not above a league from the harbour, they fixed their camp there, and fortified it with a ſtone wall, within which they erected a large magazine for the ammunition, ſtores, and proviſions which they had brought from Spain.

CHAP. VIII.

The Battle of Guiniguada.

A Few days before the arrival of Juan Rejon, the Guanarteme of Telde having been carried off by the diſtemper that had proved fatal to great numbers of the natives, Doramas, one of the Gayres of Galdar, made intereſt with the inhabitants of Telde, who elected him for their Guanarteme, in preference to the ſon of the deceaſed; who, not thinking himſelf ſafe among the people that had ſet aſide his election, retired to the dominions of his uncle the King of Galdar, and put himſelf under his protection. Such was the ſtate of affairs in the iſland when the armament from Spain arrived. But when the natives found the Spaniards had effected their landing, were building houſes, and by their conduct ſeemed determined to ſettle themſelves on the iſland, they called to mind the injuries they had ſuſtained by permitting the caſtle of Gando to be built amongſt them; and therefore thought

thought it would be moſt prudent, in their preſent ſituation, to lay aſide all differences amongſt themſelves, and, uniting their forces, endeavour to expel the invaders from the iſland. To effect this, they procured a meeting between the King of Galdar and Doramas (who had uſurped the ſovereignty of Telde), and the whole body of Gayres. There they cordially agreed to join their ſeveral forces under the command of Doramas, and to give battle to the Spaniards the next day. Accordingly they raiſed two thouſand well-armed men, and marched towards the port: among theſe were many men of great courage, particularly Adargoma, already mentioned. When Juan Rejon ſaw the enemy approaching, in order to give a plauſible colour to his proceedings, he ſent to acquaint them, that he was come, in the name of their Majeſties of Caſtille, Don Ferdinando and Iſabella, to invite them to leave their heathen worſhip and to embrace Chriſtianity; which if they accepted, their Majeſties would immediately take them under their protection, ſo that no one ſhould dare to injure or moleſt them; and that they ſhould be allowed to remain in poſſeſſion of their lands, wives, children, and goods: but, on the contrary, if they refuſed this friendly invitation, they might be aſſured that the Spaniards would never deſiſt till they had either put them to death or driven them all out of the iſland. The natives, either unwilling to abandon the religion of their anceſtors, or fluſhed with their former repeaſed ſucceſſes againſt Betancour and Herrera, told the meſſenger, that they would give Juan Rejon an anſwer the next day early in the morning. The General readily comprehended their meaning,

and accordingly prepared for battle, expecting to be ſoon attacked. Early in the morning he perceived their forces coming down upon him in order of battle; upon which he marched out of his camp to meet them, and the fight was begun on both ſides. The Canarians made the firſt onſet with all the fury of men whoſe liberty was at ſtake, being headed by their valiant chiefs Doramas, Tazarte, and Adargoma. They were received with no leſs vigour by Juan Rejon and his men, who, with the Dean, Juan Bermudas, Captain of the horſe, Alonzo Jayſme, Standard-bearer, and the Captains of the infantry, Alonzo Fernandez de Lugo, and Roderigo de Solorza, endeavoured to break the enemy's ranks; but the latter made a moſt obſtinate reſiſtance, fighting like lions. The battle continued three hours, without any apparent advantage on either ſide: at length Juan Rejon finding his army beginning to give way in that part where they were attacked by the intrepid Adargoma, he flew thither to ſupport and encourage his troops; where ſingling out Adargoma, he charged him furiouſly, and wounded him ſo deſperately in the thigh with his lance, that he lay on the ground for dead. The Canarians, inſtead of being diſcouraged at the fall of their champion, were fired with freſh rage, falling on like incenſed tygers, inſomuch that it might be ſaid the conflict only then began. But this ardor of the Canarians, like the laſt blaſt of a furious tempeſt againſt a mighty oak, which it ſhakes to its very root, was not long before it ſpent itſelf, and was ſucceeded by a ſenſible abatement of vigour; and they ſoon after retired, but in good order, leaving behind them Adargoma priſoner, and three

three hundred men killed on the field of battle, beſides many wounded: of the Spaniards, only ſeven were killed and twenty-ſix wounded. This great inequality of loſs muſt have been owing to the difference of weapons uſed in the engagement, for about that time the Spaniards had learned the uſe of fire-arms; and moreover the Canarians were much terrified at the ſight of the horſes, which on this occaſion made their firſt appearance in Gran Canaria. After this battle, which was called the battle of Guiniguada, the natives never attempted to engage the Spaniards again on level ground, but contented themſelves with harraſſing them in their marches up the country, eſpecially in the mountainous part, in which the Spaniards by little and little had ſhut them up; for they were afraid to venture into the plain near the ſea-ſhore, on account of the enemy's cavalry. In the mean time the Spaniards ſet about erecting a fort for their ſecurity. Thoſe who were not employed in this work, were ſent out in parties to bring in cattle and priſoners, and ſo haraſſed the poor fiſhermen, whoſe way of living obliged them to be near the ſea-ſide, that many of them came into the camp through mere neceſſity, and embraced the Roman Catholic faith; and being baptized, they received paſſports from the Dean, to protect them from being moleſted in their buſineſs by his ſoldiers. The Spaniſh Officers now looking upon the iſland as good as reduced, returned thanks to God for having given them poſſeſſion thereof with ſo little effuſion of blood. As to Adargoma, they cured him of his wounds, and treated him ſo well, that he was induced to become a convert to their religion, in the principles of

which, and the Caſtillian language, they took care to inſtruct him. Shortly after he was ſent to Spain. The following remarkable ſtory is related of him, which happened during his reſidence in that kingdom: his fame, as an extraordinary wreſtler, having been ſpread throughout all Spain; and being one day at the Archbiſhop's houſe in Seville, a peaſant of La Mancha, famous likewiſe for his ſkill in that exerciſe, who had heard ſo much ſaid in praiſe of Adargoma, being moved with a ſpirit of emulation, challenged him to a trial of ſkill. Adargoma accepted the challenge, and ſaid to him, "Brother, ſince we are to wreſtle, it is neceſſary we firſt drink together:" then taking a glaſs of wine, he ſaid to the peaſant, "If you can, with both your hands, prevent my carrying this glaſs of wine to my mouth, and drinking it, or cauſe me to ſpill one drop, then we will abſolutely wreſtle together; but if you cannot do this, I would adviſe you to return home." Then drinking off the wine, in ſpite of the other's efforts to prevent him, the peaſant, amazed at his prodigious ſtrength, prudently took his advice and ſneaked off. This happened in preſence of many witneſſes.

CHAP. IX.

The Arrival of ſeventeen Portugueze Carvels at Gran Canaria.

AT this time affairs were in a very unſettled ſituation between the courts of Caſtille and Portugal. The latter underſtanding the Spaniards

ards were attempting the conqueſt of Gran Canaria, armed ſeventeen carvels or large barks, well provided with ſoldiers, proviſions, ammunition, and every thing neceſſary for a voyage, and ſent them to Gran Canaria, where they arrived and anchored at the weſt ſide of the iſland, at a place called Agaete, in the diſtrict of the Guanarteme of Galdar. The natives imagining that they were part of the forces of Guiniguada, gathered together, in order to give them battle; but the Portugueze, by means of interpreters they had brought with them, quickly undeceived the Canarians, and gave them to underſtand, that they were come to aſſiſt them againſt their invaders, with whom they were at war. When the natives were convinced of the truth of this, it gave them great joy, hoping by their aſſiſtance to be delivered from their perſecutors. Upon which they received the Portugueze chearfully; and it was ſoon concluded between them, that the former ſhould go and attack the Spaniards by ſea, while the Canarians attacked them by land. When theſe ſhips appeared near the port, Juan Rejon, the Dean Bermudas, and the officers, knowing that peace was not firmly eſtabliſhed between the two crowns, ſuſpected on what errand they were come, and drew out their troops from Guiniguada, leaving a ſmall number only to guard that poſt, and marched to the port, which is but a ſhort league diſtant from it. There they placed two hundred men in ambuſh, behind certain hillocks of black earth, which had been formed by the eruption of ſome former volcanos. When the carvels anchored in the harbour, there happened to be a ſurf breaking on the ſhore, which is not common in that place. Now as the Portu-

Portugueze had not boats enough to land above two hundred men at once, and did not know the force of the Spaniards (for they did not all appear in ſight), they boldly landed, with drums beating, trumpets ſounding, and colours flying, but the ſurf breaking uncommonly high, drove ſome of their boats aſhore while they were attempting to land their men. This prevented their going immediately back to the ſhips for more troops; and inſtead of inſtantly launching theſe boats that were thrown aſhore by the ſurf, they began to run inland, in purſuit of the ſmall number of Spaniards they ſaw drawn up to oppoſe them, in order to attack and make them priſoners. Juan Rejon perceiving how things went, reſolved to avail himſelf of their bad conduct, and to attack the Portugueze before they could receive a reinforcement from the ſhips: with this view he ordered the two hundred men in ambuſh, to fall upon them in concert with the others, which they did with ſuch impetuoſity, that they preſently drove the handful of Portugueze back to their boats in the greateſt confuſion; but in the hurry of launching and crowding into them they were overſet, forced back on the beach by the ſurf, and ſtaved to pieces; ſo that very few of thoſe men who landed, had the good fortune to eſcape. The Portugueze on board the carvels ſeeing all that paſſed, without being able to give the leaſt aſſiſtance to their comrades, on account of the violence of the ſurf which continued to increaſe more and more, and being apprehenſive of a ſtorm ariſing, weighed anchor and ſtood out to ſea. In the mean time, the Canarians had poſſeſſed themſelves of ſome eminences that commanded a view of the city

city of Palmas and the port of Iſletes, where obſerving every thing to be quiet in the Spaniſh camp, the ſea-ſhore of the port covered with people, and ſome ſhips at anchor, with others under ſail, they concluded that the Portugueze were juſt landing, and therefore waited to ſee them begin the attack upon the camp, knowing nothing of what had paſſed that morning. But perceiving no appearance of any diſturbance, they ſent a ſpy to diſcover the ſituation of affairs, who being obſerved by one of the Spaniſh troopers, was purſued, taken priſoner, and brought to Juan Rejon, to whom he diſcovered the treaty between the natives and the Portugueze. The General was ſo incenſed at the news, that he determined to place no more confidence in the Canarians, and began to haraſs them more than ever by continual inroads into the country, in which he frequently brought away whole flocks of ſheep and goats, and made a number of captives. As to the Portugueze, they ſtill hovered about the iſland, waiting for an opportunity to land, and try their fortune a ſecond time; but the ſea continuing much agitated for many days, they deſpaired of ſucceſs, and having loſt almoſt all their boats, as before-mentioned, they abandoned their deſign of making a ſecond landing, and returned home. The Spaniards being now more at leiſure, finiſhed their caſtle and the fortifications of their camp. But not having received any ſupply of proviſions from Europe ſince their firſt landing on the iſland, which was now upwards of eight months, they were obliged twice a week to ſend a party of horſe and about two hundred foot into the country, in ſearch of ſheep and other proviſions, at a conſiderable

diſtance

diſtance from the camp; for, as has been obſerved, the natives, after the battle of Guiniguada, durſt not continue in the plains, but withdrew with their effects to the mountains, where the Spaniards could not attack them but at a great diſadvantage: and what little proviſions they got in theſe incurſions, together with ſome biſcuit brought to them by a Flemiſh veſſel, that had come to the iſlands to purchaſe orchilla-weed, was all they had to live upon for a conſiderable time. The ſoldiers gathered the weed upon the rocks, in places where they durſt venture to ſearch for it, and then diſpoſed of it to the Flemings.

CHAP. X.

Jealouſy and Contention ariſe between Juan Rejon and the Dean, Juan Bermudas.

THE ſcarcity of proviſion in the camp occaſioned much murmuring and diſcontent among the Spaniards. As in calamities it is uſual for the ſoldiery to examine more ſtrictly into the conduct of their commanders, than when affairs go on ſucceſsfully, ſo it happened on this occaſion to Juan Rejon, who was cenſured by the Dean Bermudas, for improperly managing the proviſions, and alſo for a partial diſtribution of them. The complaints and murmurings daily increaſing, the Commander and the Dean began at length to be on bad terms with each other. This breach was increaſed greatly by the tales of officious people, who are

ſeldom

ſeldom wanting in ſuch caſes, and who as ſeldom fail to repreſent what they hear in the worſt light.

THE Dean wrote to the court of Caſtille againſt Juan Rejon, accuſing him of waſting the proviſions, of ſpinning out the war to an unreaſonable length, and having contented himſelf with the defeat he had given to the Canarians at Guiniguada; whereas he might (as the Dean pretended) by following that blow, have eaſily reduced the whole iſland to the obedience of their Catholic Majeſties.

IN this manner inferior officers frequently endeavour to raiſe their reputation upon the ruin of that of their commander; for, by what follows in the account of the conqueſt, we ſhall find that Juan Rejon acted the part of an experienced ſoldier, particularly by building a fort in a convenient ſituation, to ſerve for a retreat to his troops in caſe of need.

AMONG thoſe whom Juan Rejon had brought to the Gran Canaria were ſome perſons who had gone from Lancerota to Caſtille, to complain againſt Diego de Herrera, and who were the cauſe of the King's taking the three iſlands from him. They ſolicited Juan Rejon to intercede for them with Herrera, that they might be reſtored to their eſtates in Lancerota; and promiſed, if he ſucceeded in the undertaking, that they would go themſelves to Lancerota, and furniſh the army from thence with ſuch a quantity of proviſion, as might be ſufficient till they ſhould obtain a ſupply from Spain. This propoſal ſeeming reaſonable to Juan Rejon, he agreed to it; and, in order to put the ſcheme in execution, he not only paſſed unnoticed many affronts

affronts he daily received from the Dean Bermudas, but even perſuaded him to aſſiſt at a council of the chief officers, which was called in order to reconcile them to each other. At this meeting the difference ſeemed to be made up, and it was agreed that Juan Rejon ſhould go to Lancerota, in order to get proviſions, and that the Dean Bermudas ſhould command the troops in his abſence.

ACCORDINGLY he ſailed for Lancerota, carrying along with him the baniſhed vaſſals of Diego de Herrera, and arrived at a port called the Reciſe, adjoining to Porto de Naos. When Herrera and Ignes Peraza were informed of his arrival, and what perſons accompanied him, being greatly incenſed againſt them for the loſs of the three iſlands, they diſpatched their ſon Hernand Peraza to the port to forbid them to land. Juan Rejon, accoſting him in a courteous manner, acquainted him with the diſtreſs of the troops in Gran Canaria, and that he was come to beg a ſupply of proviſions for them; which, if he would pleaſe to grant, his Majeſty, Don Ferdinand, would thankfully repay the favour. He alſo informed Don Hernand, that he had brought with him ſome vaſſals of his father Don Diego de Herrera, who were come to implore forgiveneſs of him and Donna Ignes Peraza, for the offences they had been guilty of; and he entreated that they would condeſcend to grant them their pardon, and thereby manifeſt themſelves to be the real deſcendants of the illuſtrious houſe of Herrera. But notwithſtanding all he could ſay, Peraza continued inflexible, and would not ſuffer any of them to remain on ſhore even to take the leaſt refreſhment, but by force com-

compelled them all to return on board; which uſage ſo exaſperated Juan Rejon, that he ordered the two cannon on board his veſſel to be fired upon thoſe who were on ſhore, which killed Diego de Herrera's Gentleman, and wounded two others. Immediately after this he ſet ſail, and returned to Canaria.

CHAP. XI.

Pedro de Algava comes to Canaria.

JUAN REJON, on his return to the port of Iſletes, found himſelf ſuperſeded by a Governor, named Pedro de Algava, who was ſent from Spain, in conſequence of the complaints tranſmitted to Court againſt him by the Dean Bermudas. This Governor had orders to enquire into the cauſe of the differences among the officers. The fleet in which he came brought ſome ſoldiers, and a ſmall ſupply of proviſions, of which the troops were in great want. This was the firſt Governor ſent from Spain to theſe iſlands. His arrival greatly chagrined Juan Rejon, who however prudently diſſembled his diſcontent, and went aſhore to wait upon the Governor, who with the Dean and other officers were come to the port to receive him. Soon after, Pedro Algava aſſembled all the chief officers, in whoſe preſence he produced his inſtructions, and acquainted them, that it was his Majeſty's expreſs orders, and the principal object of his commiſſion, to ſee peace and good harmony eſtabliſhed and preſerved among them; he

he therefore exhorted them, as loyal ſubjects, to attend to the ſervice of their ſovereign, and of that God whoſe worſhipers they were, and whoſe ſervice they were ſent to promote by bringing infidels into the boſom of the holy Catholic Church, and thereby prove the means of ſaving many ſouls. When Don Pedro had finiſhed his ſpeech, Juan Rejon began to complain of the treatment he had met with from Diego de Herrera in Lancerota, and propoſed to the Governor and aſſembly, that he might be declared a rebel, and an enemy to the intended conqueſt, and treated accordingly. To which the Governor and Dean, who were combined together againſt him, made anſwer, that they would gladly do every thing in their power for the good of the people, and for advancing the conqueſt, but that as to his treatment at Lancerota, it was the natural conſequence of his imprudence in carrying thither the vaſſals of Diego de Herrera. Rejon replied, that if in ſo doing he had committed a fault, he was ready to make amends for it, by taking the ſhips in the harbour, with ſome troops, and bringing a ſupply of proviſions from Lancerota by force, if Herrera ſhould attempt to oppoſe them; and that this was an eaſy undertaking, for the ſucceſs of which he would take upon himſelf to anſwer: upon this there aroſe a very warm debate among them. Some time after, the Governor and Dean arreſted Juan Rejon, and brought him to a trial, at which they charged him with partiality, robbery, mutiny, and a deſign of making uſe of the troops, deſtined for the conqueſt of Canaria, to revenge his private quarrel with Diego de Herrera at Lancerota; of all which

he

he was found guilty by the aſſembly, and ſentenced to be ſent back to Spain a priſoner. After his departure, advice was given by the enemies of Rejon to Diego de Herrera of what had paſſed, with a requeſt that he would furniſh a ſupply of proviſions to the camp in Gran Canaria, who were in great neceſſity for the ſame. Herrera immediately complied with this requeſt; but before the ſupply arrived at Canaria, the Spaniards had, by their foraging parties in the iſland, procured ſufficient proviſions to anſwer their preſent neceſſities, and alſo made ſome priſoners. Having received intelligence of an aſſembly of the natives, at a place called Maya, they marched in queſt of them, and finding only a ſmall number gathered there, under the Guanarteme of Galdar and Doramas, the Spaniards attacked them; but theſe latter making a brave defence, eſcaped with their perſons, but left many cattle in the hands of the enemy, which they carried off. However, Doramas, obſerving the Spaniards to be greatly fatigued with the rugged road and the length of their march, rallied his troops, and way-laid them as they were coming down a ſteep mountain, where, if the Spaniards had not performed wonders, they muſt have been all cut to pieces; as it was, they loſt five horſes and ſeveral of their men, but kept poſſeſſion of their booty. This obſtinate reſiſtance may ſerve to ſhew to what ſtraits they were reduced for want of proviſions.

CHAP.

CHAP. XII.

Juan Rejon returns to Gran Canaria.

WHEN Juan Rejon arrived at St. Lucar de Baremeda, in Spain, he immediately ſet out for Seville, to appear before the Commiſſioners of the Conqueſt of the Canary Iſlands, to whom he gave an account of his conduct, with which that board was perfectly ſatisfied. And underſtanding the great diſtreſs the troops in Gran Canaria laboured under from the ſcarcity amongſt them, they immediately gave orders for four veſſels to ſail with a ſupply of proviſions and men, under the command of Pedro Hernandez Cabron, Regidor of Cadiz. In the ſame fleet went over Don Juan de Frias, lately promoted to the ſee of Rubicon upon the death of the former Biſhop; and Juan Rejon, as Captain-general of the forces in Canaria. The Commiſſioners recommended to them to endeavour to adjuſt amicably all differences amongſt the officers in that iſland. Beſides the perſons already mentioned, one Eſtevan Perez de Cabitos was ſent over as Alcalde Major, being nominated to that office by the King. The fleet arrived ſafe at the port of Iſletes the 12th of Auguſt, 1479, where they were gladly received. Soon after, the Biſhop called a meeting of all the principal perſons in the iſland, namely, Pedro Algava the Governor, the Dean Bermudas, Hernand Peraza, who was come thither from Lancerota, with an aid of men and proviſions, Captain

tain Pedro Hernandez Cabron, Alonzo Jaimes, Standard-bearer, Alonzo de Lugo, Ordono Bermudas, Eſtevan Perez de Cabitos, Alcalde Major, Alonzo de Valdes, Alguazil Major, and many others: when the Biſhop earneſtly exhorted the Governor and Dean to agree and act in concert with Juan Rejon, who was returned, by order of the Commiſſioners of the Conqueſt, as Commander in chief of the forces in Gran Canaria, which order he produced to the aſſembly; but the Governor perceiving that Juan Rejon had brought no letter or order ſigned by the King, he anſwered the Biſhop, that he had ſent Juan Rejon a priſoner to his Majeſty, together with the charge againſt him; and that he knew nothing of the Commiſſioners of the Conqueſt, nor by what authority they took upon them to interfere in the affairs of the iſland. The Biſhop replied, that if they had not been properly impowered, they doubtleſs would not have dared to ſit or act as a council; therefore conjured him to conſider the dignity of the members who compoſed that council: but all he could ſay had no weight with the Governor, who, with the Dean and ſome others, declared they would not receive Juan Rejon as Captain-general of the forces, without an expreſs order from the King. The Biſhop afterwards, having intimation that the Governor and Bermudas deſigned to arreſt Juan Rejon, diſſuaded them from that deſign, and promiſed to be anſwerable for his returning to Spain by the firſt ſhip that ſhould ſail.

Mean time the Governor and Dean reſolved upon an expedition againſt the natives in the diſtrict of Tirarana, with the troops lately arrived from Spain under the command of Pedro Her-

Hernandez Cabron, with a detachment of thoſe who had firſt landed on the iſland. The Biſhop accompanying them, they embarked at Iſletes, and ſailed round to Tirarana, where they landed, but found no body to oppoſe them; for as ſoon as the Canarians obſerved the ſhips, they fled to the mountains. The Spaniards marched into the country in purſuit of them, plundering the villages as they went. In this expedition they collected a great booty, conſiſting of ſheep, barley, dried figs, &c. which they thought moſt prudent to put on board the ſhips, that they might not be encumbered in their march. A Canarian, who had turned Roman Catholic, and was then along with the Spaniards, adviſed the Commander, Cabron, not to ſtir from thence for two days, Becauſe, ſaid he, I am certain the Canarians are all gathered together to cut off our retreat; whereas if we remain in this place only two days, they muſt diſperſe themſelves, for want of ſubſiſtence. Cabron, not having experienced the valour and ſkill of the natives, anſwered, that he was not afraid of naked people; and ordered the troops to continue their march. As they were on their way towards the ſhips, they came to a ſteep rock, where the Canarians, according as the new proſelyte had foretold, waited for the return of the Spaniards, whom they knew were obliged to paſs that way, ſuddenly ſetting up a great ſhout, fell upon, and routed them, killing twenty-ſix, and wounding about one hundred. In the purſuit, they took a great quantity of arms, and made ſeveral priſoners. When the people who were to take care of the ſhips, ſaw their comrades flying towards the ſea-ſhore, they immediately ſent their boats

boats to bring them off, and covered their retreat as well as they could, by firing their great guns upon the enemy. In this encounter the Commander, Cabron, received a wound in the head by a ſtone. He returned to Guiniguada, where he diſembarked his men, and obſerving how great diſcord ſtill prevailed between the Governor and Rejon, with the ſmall hopes there were of bringing them to a reconciliation, he ſailed back to Spain, taking Juan Rejon in the ſhip along with him.

CHAP. XIII.

Juan Rejon returns a ſecond time to Canaria.

JUAN REJON had a relation at the Court of Caſtille, named Don Ferdinando Rejon, a Knight of the order of St. Iago, and Captain-general of the Artillery; by means of whoſe great influence at court he procured the King's commiſſion, appointing him Governor of Canaria, and Captain-general of the forces there, with full power to bring to trial the Governor Pedro de Algava. But the want of moderation in the exerciſe of ſuch an extenſive authority over his adverſary, at length proved his ruin. Immediately after receiving his orders from the Commiſſioners of the Conqueſt, he went to Cadiz, where, with the aſſiſtance of the Dean Juan Rejon, his relation, he hired a veſſel, on board of which he put thirty men in whom he could confide, and ſailed with them for the iſland of Gran Canaria. The 2d of May, 1480, in the

the evening, he arrived at the Port of Iſletes; but did not land till it was dark. The crew of the veſſel were previouſly inſtructed to let no one know of his being aboard, but to ſay that they were come with proviſions from Spain, in company with two other ſhips that had touched at Lancerota, which had troops and proviſions on board for Gran Canaria. This account paſſed very well, and the news of the arrival of a freſh ſupply cauſed a general joy. Juan Rejon ſent a truſty perſon on ſhore, ſecretly to the Standard-bearer, Don Alonzo Jaimes, his brother-in-law, and Don Eſtevan Perez de Cabitos, the Alcalde Major, to acquaint them of his arrival, and concert the meaſures to be taken thereupon. On the return of the meſſenger, Rejon landed, with his thirty men, and went privately to the houſe of the Alcalde Major, which was adjoining to the church.

Next day, while the Governor, Pedro de Algava, was in the church, hearing maſs, Juan Rejon, with his friends and thirty men, ruſhed in, crying out, God ſave the King! and immediately ſeized Pedro de Algava, whom they dragged out of the church, and confined in the tower in ſtrong irons, as he had formerly ſerved Juan Rejon. The Dean Bermudas was alſo ſeized and confined, together with ſome other ſuſpected perſons.

By this time there was a general tumult throughout the city, the friends of Pedro de Algava having taken arms; but Juan Rejon giving his commiſſion into the hands of the Town-Clerk, who read it aloud, the people were appeaſed, and retired every man to his own houſe. Pedro de Algava was detained in cloſe confine-

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ment from the 3d of May to Whitſunday, in which time Juan Rejon, aſſiſted by Eſtevan Perez de Cabitos, was employed in drawing up the charge againſt him; which was, that he carried on a private correſpondence with the King of Portugal, to whom he had ſold and engaged to deliver up the iſland, having actually received part of the money. On the trial, the witneſſes brought to ſupport the charge were people of no repute or character; nevertheleſs he was found guilty, and condemned to loſe his head. On the day fixed for the execution of his ſentence, on the ſound of a trumpet, the unfortunate Algava was brought forth to the ſquare or parade of St. Anthony, in the city of Palmas, where, after his crime had been proclaimed, in great form by the public Crier, he was beheaded according to his ſentence.

It is ſaid, that all the perſons concerned in this proſecution periſhed by violent deaths; ſome by the hands of the Canarians, ſome by the Guanches of Tenerife, and others by the Moors in Barbary. Such was the end of the Governor Pedro Algava, who certainly was the cauſe of his own untimely fate, by his unjuſt and cruel treatment of Juan Rejon; his refuſing to admit him as Captain-general of the troops, when he was ſent from Spain as ſuch by the Commiſſioners of the Conqueſt, was a mean evaſion, unworthy the character of a Gentleman. On the other hand, as to Juan Rejon, if Pedro Algava was guilty of the crime laid to his charge, he would have acted a better part had he ſent him priſoner to Spain; for it is unbecoming a man of a generous or noble ſpirit to order the execution of his declared enemy. When this affair

was tranſacted, Don Juan de Frias, the Biſhop, was abſent, having gone to take poſſeſſion of his biſhopric of Rubicon in Lancerota, and to procure proviſions for the forces in Gran Canaria.

THE Dean Bermudas and others were tried, and being found guilty of mutiny, and of raiſing diſturbances among the troops, were baniſhed the iſland, and put on board a bark bound to Gomera. Some writers ſay, that Juan Rejon prevailed with the maſter of the bark to put them on ſhore in a part of Gomera where the natives were in rebellion againſt Hernand Peraza, ſon of Diego de Herrera, and to acquaint them that theſe people were friends of Hernand Peraza; but this wants proof. The bark firſt touched at the port of Rubicon, in Lancerota, where they all went on ſhore, and were kindly received by Diego de Herrera and Donna Ignes Peraza his wife.

CHAP.

CHAP. XIV.

A Deſign of the Canarians to deſtroy eighty Europeans. Pedro de Vera arrives at Gran Canaria.

WHILE the Spaniards were thus ſpending their time in diſputes and quarrels among themſelves, and neglected the more eſſential buſineſs of the conqueſt of Canaria, Doramas, Guanarteme of Telde, with the Faycag and Gayres, aſſembled to conſider what was to be done with their priſoners, who began to give them ſome uneaſineſs, as well on account of their numbers, as the difficulty of guarding them and finding wherewithal to ſubſiſt them, for proviſions became daily more and more ſcarce in the iſland, by means of the frequent inroads of the Spaniards, who deſtroyed their corn, and carried off their cattle. The reſult of this council was an agreement to put their captives to death; and to that end every perſon was required to bring his priſoner to a place appointed. When they were all brought thither, they were bound, tied to a ſtake, and the fuel was put round them; but as the fire was about to be kindled, a woman came running towards the place in great haſte, calling out aloud not to kindle the fire. It is reported, that this woman was held in great reputation among the natives, holding the rank of Lady Abbeſs, or chief of the Magadas, or religious women. She had a ſon preſent, who

was a Gayre, and who had brought his priſoner there with the reſt; to him ſhe declared, that ſhe was ordered by Acoran to warn him to have no hand in the death of the Spaniards, otherwiſe ſome dreadful affliction would certainly befal him. As the Canarians were very ſuperſtitious, and gave great credit to the predictions of religious people, the Gayre, her ſon, immediately ſet his priſoner at liberty; which when the reſt ſaw, they followed his example, and thus the Spaniards were releaſed, the Canarians telling them at the ſame time to remember the kindneſs they had ſhewn them. My author adds, that the Gayre, the ſon of the religious woman, was ſecretly a Roman Catholic; and that he had a ſiſter, who, after the conqueſt of the iſland, was married to one Maſon Betancour, and that from this marriage are deſcended the Betancours of Galdar: he had alſo a brother, named Autindara, from whom are deſcended the family of Cabrejas in Canaria.

But to return to Juan Rejon: He being now avenged of his enemies, began to turn his thoughts towards completing the conqueſt of the iſland, and with that view determined to make an inroad into the diſtrict of Tamaraſeyte. On his march towards that place, from the mountains he diſcovered a ſhip ſtanding in for the iſland, which induced him to return back to the city of Palmas. This ſhip came with a new Governor and Captain-general of the forces; for the King, Don Ferdinando, being informed of the diſcord among the officers employed in that buſineſs, thought proper to ſend Pedro de Vera to Canaria, as a perſon in whom he could confide,

confide, and whom he judged to be poſſeſſed of every qualification neceſſary in a civil or military officer. When Pedro received the commiſſion, he went directly to the Commiſſioners of the Conqueſt at Seville, to receive their inſtructions likewiſe, and from thence to Xeres de la Frontera, where he directed his friends and relations to furniſh every thing neceſſary for the expedition he was going upon, in caſe the King's officers ſhould prove dilatory in diſpatching them. Then providing ſome men and horſes, he embarked with them in the before-mentioned ſhip at Cadiz, leaving directions with his ſon, Ferdinando de Vera, to load two ſhips with troops, proviſion, and ammunition, and to follow with all expedition. He then ſet ſail, and arrived at the port of Iſletes on the 18th of Auguſt, 1480, where he immediately gave notice of his arrival with the reinforcement of troops and proviſions, and of his having left two other ſhips at Cadiz loading for the iſland. This news gave great ſatisfaction to all but Juan Rejon and the Alcalde Major, who had reaſon to fear being called to an account for the ſeverity of their proceedings againſt Pedro de Algava. Nevertheleſs, they went to receive him with an appearance of chearfulneſs, as the beſt way of concealing their apprehenſions. Juan Rejon lodged the Governor in his own apartments, which were in the caſtle as it was called, and went himſelf to another houſe, notwithſtanding all that Pedro de Vera could ſay to induce him to continue under the ſame roof with him; and immediately declared publicly his intention of returning to Spain in the ſame ſhip which had brought over Pedro de Vera, in order to give an account of his con-

duct in Canaria. When de Vera underſtood this, he told him that the veſſel was very leaky, and otherwiſe unfit for his reception, and that the others, expected from Cadiz, were not only very commodious, but alſo new and ſtrong, and ſhould be at his ſervice. Beſides, he pretended, that being ſo lately come to the iſland, he ſtood in need of his advice, as an experienced leader, in the buſineſs of the conqueſt, and one capable of giving him inſight into many particulars which might prove of ſervice to the intereſt of their Catholic Majeſties. With ſuch ſpecious arguments he prevailed with him to remain until the arrival of the two ſhips, on board of which were his two ſons. When they arrived at the port of Iſletes, Pedro de Vera ſent them orders not to come aſhore until they received notice from him; and the next day, accompanied by Juan Rejon and many of the officers, he went on board the ſhips, as he pretended, to ſhew Juan Rejon that in which he was to embark for Spain: but when they were about to return on ſhore, Pedro de Vera told that General and the Alcalde Major, that they were his priſoners, by order of their Catholic Majeſties: upon which they ſurrendered themſelves without any diſturbance, and were brought to trial with all expedition. The conſequence of which was, that they were ſent priſoners to Spain, in one of the ſaid ſhips, the proceedings againſt them being ſealed up and ſent along with them. When Juan Rejon arrived at Caſtille, he ſoon procured his releaſement by means of his relation the General of the Artillery, there being no one of the party of Pedro de Algava then at

at court to oppoſe his intereſt there; ſo that he was not only ſet at liberty, but ſoon after obtained the command of ſome troops deſtined for the conquſt of the iſland of Palma.

BEFORE Pedro de Vera's arrival at Canaria, the Dean, Juan Bermudas, died at Lancerota of mere chagrin and vexation.

CHAP. XV.

Pedro de Vera makes an Inroad; the Death of Doramas, &c.

THE new Governor, after having ſent Juan Rejon to Spain, was deſirous to take a view of the country; and accordingly, taking with him the horſe and ſome infantry, marched to Arucas, where there was at that time a party of Canarians, being the tribe commanded by the valiant Doramas; who, when they ſaw the Spaniards approaching, retreated to a mountain near the ſea, which now bears the name of Doramas. The Spaniards ſtill advancing, Doramas ſent a meſſenger to challenge any one of them to ſingle combat, and deſired that the champion who ſhould accept it might advance. Pedro de Vera would have gone to meet him, but was diſſuaded by the officers, who repreſented to him the damage the King's affairs might ſuſtain if any accident befel him. There was among the cavalry a Gentleman named Juan de Hoces, who accepted the challenge, and obtained leave from the General to engage the Canarian. When Doramas ſaw him approaching, he drew near and threw a ſuſmago, or dart, with ſuch force, that it went through the Spaniard's target and coat of mail, and pierced his heart, ſo that he dropt down dead in the view of both armies. Pedro de Vera, though exceedingly grieved at this diſaſter, was in nowiſe daunted by the fate of his officer, but advanced

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ſingly with great compoſure to try his ſtrength with this formidable champion. Doramas with pleaſure perceived the General coming towards him, as knowing who he was, and hoping ſoon to ſend him after his countryman; ſo taking aim with a dart, he let fly at him: but the wary General receiving it on one ſide of his ſhield, it flew off obliquely, and paſſed clear of his body. Doramas then drew nearer, and threw another dart with more force than the former, which de Vera likewiſe avoided, by bowing himſelf and letting it paſs over him; then ſpurring his horſe, he cloſed in with Doramas before he had time to take another aim, and driving full at him with his lance, ſtruck him on the ſide with ſuch force, that he fell to the ground: he was preparing to ſecond his blow, when Doramas waved his hand as a ſignal that he ſurrendered himſelf priſoner. The natives beholding the fall of their chief, and thinking he was killed, immediately fell with fury on the Spaniards to avenge his death; ſo that an obſtinate conflict enſued, in which many of the Canarians were killed, and the reſt at length obliged to retreat to the mountain. Doramas, who was much wounded, deſired to be converted and baptized; upon which great care was taken of him, but in vain, for before the army reached Palmas, the ſigns of death appeared on him; ſo that they baptized him on the ſpot, Pedro de Vedra ſtanding godfather. Immediately after the ceremony he expired, and was interred on the top of a mountain: a circle or wall of ſtones was raiſed round his grave, with a crucifix in the centre. Some Canarians were preſent at the funeral, who had voluntarily ſurrendered themſelves priſoners, in order to

attend their chief Doramas. Pedro de Vera, among other things he did at that time, fitted out two veſſels, to go, as he pretended, upon an expedition againſt the Guanches of Tenerife; and by fair ſpeeches and large promiſes prevailed on two hundred of the ſubjected Canarians to embark on board them; but his real deſign was to ſend them all to Spain, being ſuſpicious that they gave intelligence to the enemy of his ſchemes, and for that reaſon was deſirous to have them out of his way. Accordingly the ſhips ſailed for Spain; but as the Canarians loſt ſight of the Pike of Tenerife (which, viewed from Gran Canaria, by its immenſe height, ſeems almoſt cloſe to it), they ſuſpected the real deſtination of the ſhips, and threatened to throw every Spaniard overboard, if they did not immediately return to Canaria. The Spaniards, dreading the execution of their threats, put into Lancerota, which was the neareſt land, where they were received in a friendly manner by Diego de Herrera, who interſperſed the Canarians among the natives of the place, and provided lodging and entertainment for them. They remained in Lancerota ſome time, and were afterwards ſent over to Barbary, to ſuccour the caſtle of Agader Aguer, or Santa Cruz, where they almoſt all periſhed. When the news of their being in Lancerota, came to be known to the Canarians that were in the city of Palmas, they were ſo greatly offended, that they left the Spaniards, and joined their countrymen in the mountains, from whence they renewed the war with redoubled vigour.

CHAP.

CHAP. XVI.

The Spaniards build a Fort at Gaete.

THE Spaniards had by this time made themſelves maſters of all the low grounds near the ſea; the Canarians not daring to venture down into the plains, for fear of being made priſoners by the ſmall parties of horſe ſcattered about the iſland, but were obliged to remain in the mountains and in the plains ſurrounded by them, the paſſes to which they fortified and guarded.

PEDRO DE VERA, finding that he could not force theſe paſſes, determined to build a fort on the other ſide of the iſland, in the neighbourhood of the mountains and lurking places of the natives, from whence he might make incurſions againſt them, and be always ſecure of a retreat in caſe of being worſted.

ACCORDINGLY, taking two ſhips well manned, he ſailed round the iſland, and landed at a place called Gaete, which he found very commodious for his purpoſe, as it was well watered and abounded with fig-trees. He therefore immediately ſet about building a ſmall fort of ſtone and lime, which was finiſhed in the ſpace of two months. Then leaving a garriſon of thirty men in it, commanded by one Alonzo Hernandez de Lugo, an experienced ſoldier, he returned to the city of Palmas.

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Soon after, he ſent part of his troops towards Tirarara, to diſlodge ſome Canarians who had fortified themſelves in a ſteep and hollow paſs on that road. The Spaniards knowing their ſuperior force, and elated by their late victory, marched boldly forward, and without heſitation began to aſcend the ſteep; but the Canarians defended themſelves ſo well, by throwing ſtones and tumbling down looſe fragments of rocks upon the enemy, that they obliged them to retreat, with the loſs of twenty-five men killed, and a great number wounded. Juſt after this repulſe, Pedro de Vera came up with his men, and ſeeing the Spaniards ſo roughly handled, determined to revenge their loſs, and immediately marched to attack the paſs, which he forced, obliging the natives to retreat, who probably were not on their guard againſt this ſecond attack, not expecting the Spaniards to return ſo ſoon after their defeat. Among the chief men of the Canarians was Ventagoya, one of the Gayres of the diſtrict of Galdar, an enterpriſing and valiant man, who came to Palmas on pretence of being converted and baptized. He continued a few days there, carefully obſerving every thing, eſpecially the fortifications of the town, the nature of the Spaniſh diſcipline, and their manner of placing the guards and centinels. When he thought he had made himſelf ſufficiently maſter of theſe things, he returned to his companions in the mountains, from whence he made frequent ſallies in the night-time, and did the Spaniards conſiderable damage, by killing their guards, and making priſoners of thoſe whom neceſſity obliged to go a-fiſhing or gathering orchilla. He then aſſembled a great number of

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his countrymen, to whom he propoſed to ſtorm the city of Palmas in the night, and ſo cut off the Spaniards at one blow. This propoſal met with general approbation, and it was reſolved to carry it into execution. The manner agreed on was as follows: they were to ſurround the city in the night, but the main attack was to be directed to that part which faced the ſea, as the Spaniards thought themſelves moſt ſecure from that quarter. A ſmall party was to begin the firſt attack on the land-ſide, in order to alarm the garriſon and draw their whole force that way, by which means the ſide towards the ſea would be left expoſed. Their ſcheme was certainly well planned: but it did not meet with the ſucceſs they expected; for thoſe who were to make the attack on the land-ſide, not beginning at the time agreed on, and the troops who were lying in wait by the ſea-ſide, hearing a noiſe in the town, imagined the attack already begun, and ruſhing out of their hiding-places, mounted the walls, the valiant Ventagoya leading them on. Upon this the guard and the whole garriſon being alarmed, defended the place with great reſolution. The Canarians, regardleſs of death, fell in great numbers, as did alſo many of the Spaniards; but at length the natives were repulſed. Pedro de Vera, fearing an ambuſh, durſt not venture beyond the trenches in purſuit of them, contenting himſelf with ordering the whole garriſon to remain under arms, leſt the Canarians ſhould return the next night and renew the attack, whoſe deſperate valour he had already dearly experienced. Some time after this, Ventagoya, having contrived a ſort of

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ſcaling-ladder, came by night to the city, attended only by one of his friends, and ſcaled the wall without being perceived, leaving his comrade on the out-ſide to watch. He then went to a place where he knew horſes were kept, killed the centinel, who was aſleep, and two horſes of Pedro de Vera's. Not being able to do more miſchief without being diſcovered, he returned by the way he entered; but in his retreat was perceived by a centinel, who ſeeing a man going over the wall, threw a ſtone at him, which ſtunned Ventagoya ſo that he fell into the ditch. The centinel hearing no more noiſe after his fall, and believing he was ſome ſoldier belonging to the garriſon, who wanted to ſlip away privately to go a-fiſhing, was afraid he had killed him, and therefore did not alarm the guard, but remained quiet on his poſt. It ſeems that, ſome time before this, Pedro had given orders that no ſoldier ſhould go out of the city in the night, on pain of death. Ventagoya's comrade, who was waiting without, when he heard the noiſe of his fall, fearing an alarm, durſt not venture into the ditch; but in a ſhort time after, finding all quiet, he went in, helped him out, with great ſilence, and then they went off together; though Ventagoya was greatly hurt by the blow he received.

CHAP.

CHAP. XVII.

Juan Rejon comes the fourth Time to the Canary Iſlands.

JUAN REJON, as was ſaid before, having cleared his conduct with regard to Pedro de Algava, and obtained a commiſſion to make the conqueſt of the iſlands of Tenerife and Palma, ſailed from Cadiz with four ſhips, having on board three hundred men and twenty horſes; his wife and two of his young ſons accompanying him in this voyage. He put into Gran Canaria, to procure refreſhments and viſit his old acquaintance: however, he did not land there, but proceeded on his voyage to Palma. It is ſaid, that when Pedro de Vera heard of his arrival, he was greatly alarmed, fearing to ſuffer the ſame fate with Pedro de Algava, being conſcious that he had injured Rejon by the treacherous manner in which he had ſeized, and ſent him home priſoner. Therefore he ſent Alonzo Jaimes, Juan Rejon's brother-in-law, on board, to try to diſſuade him from landing, which he accompliſhed, and prevailed on him to proceed on his voyage, by hinting, that his landing would only be productive of commotions in the city, as Pedro de Vera was determined to oppoſe him by force, and alſo that it would greatly injure thoſe who were his well-wiſhers in the iſland. Theſe reaſons, together with the intreaties and tears of his wife, Donna Elvira de Sotomajor, prevailed on him to depart. On his voyage,

voyage, he was obliged, by ſtreſs of weather, to put into Gomera, where he and his family, with eight men, landed to refreſh themſelves after their fatigues. The Gomerans brought them what refreſhments the iſland afforded: but immediately diſpatched advice of their arrival to Hernand Peraza, who thereupon ſent ſome of his people to bring Juan Rejon before him; who refuſing to obey his orders, they attempted to compel him by force, when a ſcuffle enſued, in which he was killed. Hernand Peraza immediately publiſhed a manifeſto, to clear himſelf of having any hand in his death; and affirmed that he had only ſent people to bring him before him to give an account of his motives for landing on the iſland without his licence. He then made a viſit to Donna Elvira, to clear himſelf before her of the murder of her huſband, whom he cauſed to be interred in the moſt honourable place of the great chapel, and treated his widow and children with great tenderneſs and reſpect. Donna Elvira, however, ſeized the firſt opportunity to write to her brother, Don Alonzo Jaimes, in Gran Canaria, an account of all that had paſſed, intreating him to come with all ſpeed and take her out of the ſight of her huſband's murderer. He accordingly came, and reproached Hernand Peraza with baſely aſſaſſinating his brother, threatening him with his reſentment. But Peraza, with many imprecations on himſelf, aſſerted his innocence. From Gomera Don Alonzo ſet ſail, with his ſiſter, for Gran Canaria, where ſhe would not land; but was viſited aboard by the Governor and other officers of the city, who furniſhed her with ſuch refreſhments

as

as the iſland afforded. She then departed for Spain, accompanied by her brother Don Alonzo Jaimes. All the people who came with Juan Rejon for the conqueſt of Palma, with the proviſions, were landed, and remained at Gran Canaria. When Donna Elvira arrived at Caſtille, ſhe appeared with her children before their Majeſties Don Ferdinando and Iſabella, imploring their compaſſion, and begging that juſtice might be executed upon Hernand Peraza for the murder of her huſband, which ſhe aſſerted he had before attempted, when Juan Rejon went to Lancerota, in queſt of proviſions for his Majeſty's troops in Gran Canaria. The King and Queen were greatly moved with the diſtreſs of the widow and orphans of Juan Rejon, to the former of whom they aſſigned a penſion of twenty thouſand maravedis per annum, and gave her two houſes in Seville for her reſidence. They were pleaſed alſo to order a judge to go over to the iſland of Gomera, there to make enquiry concerning her huſband's murder, and to bring Hernand Peraza priſoner to Caſtille. When Donna Elvira came to Seville, ſhe got intelligence that the judge had been bribed by the Duke of Medina Sidonia (who was a relation of Hernand Peraza) and that he remained at Port St. Mary, under pretence of being ſick; upon which ſhe applied again to their Majeſties, who appointed another judge to go over with the ſame commiſſion, which he executed, and brought Hernand Peraza priſoner to Caſtille, where he was detained ſome time; but being related to ſome of the beſt families in that kingdom, great application was made to their Majeſties for his life,

life, and alſo to the widow Donna Elvira. By means of theſe interceſſions, he obtained his pardon, on condition of ſerving with ſome Gomerans in the reduction of Gran Canaria, until it was conquered, on pain of death in caſe of non-compliance. But the principal cauſe which procured him his pardon, was the following: there was at court at that time, one Donna Beatriz Bobadilla, a lady of extreme beauty, and one of the Queen's Maids of Honour, for whom the King was ſuppoſed to have a paſſion: now her Majeſty thought ſhe had found a good opportunity of getting rid of her rival from court in an honourable way, by marrying her to Hernand Peraza. This deſign ſhe effected; and it is probable that on this account he obtained his pardon, on condition of ſerving in the conqueſt of Gran Canaria. After the nuptials were celebrated, he embarked for the Canary Iſlands, and arrived at Lancerota, where he and his fair ſpouſe were kindly received by Diego de Herrera and Donna Ignes Peraza. They afterwards went to Gomera, where he raiſed a body of eighty of the natives, with whom he returned to Lancerota, where he raiſed a number more, amounting in the whole to one hundred and fifty men. With theſe and twelve horſes he went to Gran Canaria, in order to fulfil the conditions of his pardon. On the firſt of February, 1482, he landed at Gaete, where Pedro de Vera had built the fort, as before-mentioned, the garriſon of which was commanded by Alonzo Fernandez de Lugo; from thence he wrote to Pedro de Vera, excuſing himſelf for not firſt waiting upon him at Palmas, giving as his reaſon, that he had heard

heard Don Alonzo Jaimes, brother to Donna Elvira, was in that city, to whom he did not chuſe to give umbrage, and begged he might be allowed to remain where he was. This requeſt was granted; and the Governor managed matters ſo as to bring about a reconciliation between him and Alonzo Jaimes.

CHAP.

CHAP. XVIII.

The Guanarteme of Galdar taken Priſoner.

A Few days after the arrival of Hernand Peraza, at Gaete, Pedro de Vera ſent orders to him and Alonzo de Lugo to make an incurſion upon the diſtrict of Galdar at a certain time, on which he himſelf was to make another from the city of Palmas, that ſo the natives might be divided, and obliged to defend themſelves on both ſides at once. Accordingly Pedro de Vera ſet out from Palmas and marched towards Galdar, by the way of Arucas, where he halted and remained all night; the ſame night Alonzo de Lugo and Hernand Peraza ſet out from Gaete towards Galdar, by the way of Artenara, where they made a conſiderable booty, and killed ſeveral of the Canarians, but not without ſome loſs on their own ſide, as the enemy fought deſperately to ſave their flocks. Early in the morning Peraza's party entered the villages of Galdar, where they ſurpriſed and made priſoners the Guanarteme Guanache Semeden, and fifteen other Canarians, together with their wives and children, who had come from the mountains the night before to ſleep in their houſes, not ſuſpecting that the Spaniards were ſo near, for moſt of the natives were now obliged to retire in ſmall bodies. After this, Peraza and Lugo ſent to Pedro de Vera, who came and joined them with

with his party. They then divided the ſpoil, reſerving a fifth part for the King. After which Peraza returned with his troops to Gaete, as did Pedro de Vera with his men to Palmas, carrying with him the Guanarteme of Galdar, by whoſe means he hoped ſoon to become maſter of the iſland; and the more readily to effect this end, he thought proper to ſend him over to Spain to their Catholic Majeſties, together with four Gayres. He accordingly delivered them to the charge of one Miguel Moriſca, with orders to treat them well, and make every thing as agreeable to them as he could. He ſent alſo with them an interpreter, one Juan Major, who underſtood and ſpoke the Canarian language perfectly well. When they arrived in Spain, they were ſent to court, and preſented to the King and Queen, who gave them a moſt gracious reception. The Guanarteme took particular notice of every thing he ſaw there, being ſtruck with admiration at the wealth and power of the Spaniſh nation, and the ſplendor of its court; but above all, at the magnificence and ſolemn grandeur of the Romiſh worſhip: he fell on his knees before their Majeſties, deſiring to be baptized, and begged they would condeſcend to be his ſponſors; which requeſt they condeſcending to grant, he was accordingly baptized by the name of Ferdinando. The King gave orders to entertain him ſplendidly, and granted him and his companions liberty to return to Canaria. Before their departure, he made them many preſents, exhorting them to uſe their utmoſt endeavours to convert their countrymen, and bring them under obedience to the crown of Spain; promiſing at the ſame time, that all thoſe who ſhould voluntarily

ſubmit

ſubmit to his dominion, ſhould be protected by him in the full enjoyment of their liberties and effects.

The Guanarteme then begged his Majeſty would beſtow on him the valley in Gran Canaria, called Guayayedra, being a place abounding with fig-trees and with paſture for his flocks; which requeſt the King readily granted, and the Guanarteme expreſſed the moſt grateful ſenſe of that and the many other favours he had received at his hands.

Pedro de Vera had written to court, ſetting forth the abſolute neceſſity there was for ſending more troops and proviſions to the iſland, having loſt many men in the different attacks on the natives, by reaſon of the extreme ruggedneſs of the mountains to which they had retired. He alſo repreſented, that on account of the long war, the ground lay uncultivated, ſo that no proviſion was to be procured, excepting only a few ſheep and goats, which his people ſometimes took from the natives, in their different incurſions againſt them, and at the utmoſt hazard of their lives. His Majeſty taking this into conſideration, gave Miguel Moriſca orders to go to the mountains of Biſcay, and raiſe two hundred men with all poſſible diligence. With theſe recruits Miguel Moriſca embarked for Canaria, taking with him Guanache Semeden, Guanarteme of Galdar, the four Gayres, and Juan Major the interpreter, to whom and his heirs the King made a perpetual grant of the office of Alguazil Major of Gran Canaria; which office his deſcendants have long ſince loſt by their neglect and abuſe of it.

While

WHILE Miguel de Moriſca was at court, he begged that their Majeſties would allow Hernand Peraza the liberty to return to his iſland of Gomera; which requeſt they were graciouſly pleaſed to grant.

CHAP.

CHAP. XIX.

*The Holy Brotherhood * of Andaluſia ſend Troops to Canaria.*

IMMEDIATELY after the departure of Miguel Moriſca with his two hundred Biſcayners (moſt of whom were bowmen) the King ſent orders to the Holy Brotherhood of Andaluſia to furniſh the Commiſſioners of the Conqueſt with two companies of Ginetes, or light horſe, and a company of bowmen, in all one hundred and fifty foot and fifty-five horſe; which they put on board five ſhips at St. Lucar de Barameda. Theſe ſhips met with a ſtorm in their paſſage, which obliged one of them to put into Lancerota, where ſhe was loſt going into the harbour of Recife, but the crew were ſaved, and ſent from thence by Diego de Herrera to Canaria, where the other four arrived in ſafety, to the great ſatisfaction of the Spaniards who were on that iſland.

PEDRO DE VERA, now finding himſelf well ſupplied with men and proviſions, ſet out to attack the Canarians in the mountains. Theſe people, on the arrival of the Guanarteme of Galdar from Spain, were ſtruck with aſtoniſhment at the wonderful things he related to them

* The Santa Hermandad, or Holy Brotherhood, was inſtituted in Spain in times of great confuſion, to ſuppreſs robbers.

concerning

concerning that country, and of the power of the Spaniards; for, in order to perſuade the Canarians to yield obedience to the King of Spain, the Guanarteme had gone to Galdar, where he aſſembled all the chiefs of the people, and repreſented to them the power of the Spaniards, and how vain and imprudent it would be to attempt to hold out any longer againſt them: and that ſuch obſtinacy could only end in their deſtruction. Some were moved with his reaſons, and accordingly came and ſubmitted themſelves; but far the greateſt part refuſed to give ear to his advice, and proceeded to elect for their General the valiant Taſarte, and for their King the ſon of the late Guanarteme of Telde, but not till they had firſt offered the ſovereignty of the iſland to Don Ferdinando, late King of Galdar, whom they entreated to quit the party of the Spaniards, and take his chance with them. On his refuſing their offer, they reproached him with having abandoned his brethren, to ſide with a people guilty of breach of faith to thoſe who embraced their religion, and ſubmitted to them; alledging at the ſame time ſeveral inſtances of the Spaniſh perfidy, and among the reſt, that of Pedro de Vera's having trepanned the two hundred Canarians out of the iſland, under the pretence of ſending them to Tenerife, to fight againſt the Guanches. They told him, that as ſoon as the Spaniards ſhould have brought all the natives under ſubjection, they would behave to them juſt in the ſame manner; for, "What confidence, ſaid they, can we repoſe in a people who are not aſhamed to break their promiſes and engagements? As to us, rather than ſubmit, we will retire to the rugged mountains and inac-

ceſſible parts of the iſland, whither we will drive our flocks; and by fortifying the paſſes, we ſhall be able to maintain our independence, and defend ourſelves to the laſt." Don Ferdinando, the Guanarteme, ſeeing their obſtinacy, returned to Palmas, and gave an account of what paſſed to Pedro de Vera, who thereupon reſolved immediately to attack the Canarians. He for that purpoſe gathered together all his troops, except thoſe which he left to garriſon the city of Palmas, and went to lay ſiege to the fortified paſs of Ventagoya, which he inveſted by blockade, and continued before it fifteen days, imagining he ſhould oblige the natives, who were ſhut up there with their wives and children, to ſurrender or periſh by hunger; but in this he was miſtaken, for they had with them proviſions for ſome months. When he underſtood this, he marched againſt the paſs, in order to force it ſword in hand, but was vigorouſly repulſed by the natives, with the loſs of eight men, and ſeveral wounded; for as ſoon as they perceived him approaching, they tumbled down huge ſtones from the precipices upon him and his people, and threw ſuch a ſhower of ſtones and darts, that they were glad to retreat. Deſpairing of ſucceſs, he moved off towards Tirarano and Acayro, where he took a great quantity of cattle. From thence he marched againſt another natural fortreſs, called Titana, a place of great ſtrength, which ſome of the natives, who had retired thither, had rendered ſtill ſtronger by art, and where they thought themſelves perfectly ſecure, therefore were careleſs, and kept no look-out to obſerve the enemy's motions. But Pedro de Vera and his troops, joined by ſome of the

the converted natives, came ſuddenly upon them, killed twenty of the Canarians, ſurprized and ſeized the fortreſs, together with all the proviſions therein. However, as ſoon as the natives found that the Spaniards had deſerted Titana after plundering it, they returned thither, fortified it anew, and took care to keep a better look-out than they had done before. Pedro de Vera proceeded next to a ſtrong hold called Aradar, ſituated about a gun-ſhot up from the bottom of an hill. It was ſurrounded by ſteep rocks, having only one narrow paſs that led to a natural gallery above, which went round the mountain; above that gallery was another row of ſteep precipices, having a narrow path leading to the top of the mountain, which was level, and had a ſpring of excellent water. Thither ſome of the Canarians retired for ſecurity, with their children and effects. The Spaniards forced this place alſo, taking many priſoners, with much cattle, and killing thoſe who defended the paſſes: two women, to avoid falling into the enemy's hands, threw themſelves down from a precipice, and were daſhed in pieces; the precipice has been ever ſince named Riſco de las Mugeres, i. e. the Women's Rock. From thence the Spaniards proceeded to another hold called Fataga, which they forced alſo. The natives who followed Taſarte, obſerving the force of the Spaniards to increaſe daily, and that their ſteep and rugged precipices could not ſecure them from the approaches of the enemy, took the counſel of Don Ferdinando of Galdar, and ſubmitted to Pedro de Vera; among theſe were the Faycag, uncle of Don Ferdinando. The valiant Taſarte however did not follow the example of his country-

men, but ſeeing himſelf deſerted, and that none of his tribe were willing to ſtand by him and make head againſt the Spaniards, he reſolved to die rather than ſubmit, and accordingly went to the top of a ſteep precipice, where calling out aloud, Atirtiſma! Atirtiſma! (which was the manner in which the Canarians invoked God) he threw himſelf headlong down, and periſhed.

Pedro de Vera ſtill continued his progreſs, hunting the diſtreſſed Canarians from their ſeveral caverns and hiding-places, until he came to a ſtrong hold called Ajodar, where moſt of them were gathered together, with their wives and children, reſolved to defend themſelves to the laſt extremity, and to throw themſelves over the precipices rather than ſubmit to their enemy. The Governor and all the officers, with the Guanarteme of Galdar, were of opinion, that it would be beſt to make the attack on that ſide next the ſea. Accordingly he ſent moſt of the troops that way, with directions to the officer who commanded them, not to begin the attack till ſuch time as he ſhould ſend him orders, intending to ſtorm the place on both ſides at once. But this officer (Miguel de Moriſca) and the Biſcayners who were with him, being animated with a deſire of revenge for the loſs ſuſtained at Ventagoya, did not adhere to the directions given them by Pedro de Vera, thinking they were dictated by cowardice or over-caution, and began boldly to climb the rocks, until they arrived at the firſt ſtation, where they found no one to diſpute the paſſage againſt them. The Canarians, having all this time been reconnoitring their motions, ſuffered them to proceed unmoleſted until they had all entered the firſt paſs; when

when on a ſudden giving a great ſhout, they tumbled down an immenſe quantity of huge ſtones upon them from the adjacent heights. The Spaniards, unable to reſiſt this unexpected attack, fought their ſafety by flight, but in vain, for the paſs by which they had aſcended was ſo very narrow and ſteep, that they could only crawl down one by one on all fours: and now a moſt dreadful carnage of the fugitives enſued, Miguel Moriſca and moſt of the Biſcayners being ſlaughtered by the natives. But Pedro de Vera coming up on the other ſide, prevented their total deſtruction; and Don Ferdinando of Galdar, whom the natives ſtill reſpected, prevailed on them to ſpare many of their lives.

THE number of the natives aſſembled at Ajodar, at the time they were attacked by the Spaniards, is ſaid to have been about three hundred. After this defeat, the ſevereſt the Spaniards had ever experienced ſince their firſt attempting the conqueſt of the iſland, Pedro de Vera retired to Palmas, to take care of his wounded, of which there was a great number, and above fifty were left dead upon the ſpot.

CHAP. XX.

The Sequel of the Conqueſt.

PEDRO DE VERA, after having made ſome ſtay at Palmas, to refreſh his troops and recover thoſe that were wounded, muſtered all his forces, conſiſting of Caſtillians, the natives of Lancerota, Fuertaventura, and the other iſlands, with the Companies of the Holy Brotherhood, as alſo ſome of the reduced Canarians, amounting in the whole to about a thouſand men. Theſe he completely furniſhed with arms and all other neceſſaries, determining to make an end of the conqueſt before he returned to Palmas.

FINDING by his ſpies, that all the Canarians were aſſembled at Anſite, a place deemed impregnable, together with their wives and children, he marched thither, and pitched his camp at the bottom of the mountain. Don Ferdinando of Galdar, knowing that his countrymen were determined to die rather than ſurrender to the Spaniards, went, with the conſent of the Governor, to try what he could do with them by the means of perſuaſion. So ſoon as they beheld their old Guanarteme, they crowded about him with loud acclamations, and every one preſent wept a long time before they were able to utter a word: the Guanarteme wept alſo in ſympathy, and obſerved a profound ſilence. The number of the natives then aſſembled was about

ſix

ſix hundred fighting men, and a thouſand women and children, among whom were all the nobles, with the Faycag, and the young Guanarteme of Telde. This youth was on the point of being married to the King of Galdar's daughter, then preſent, by which marriage he propoſed to make himſelf King of the whole iſland. After their grief began to find vent in words, Don Ferdinando, in an eloquent ſpeech, accompanied with tears, conjured them to have compaſſion on their wives and children, and to lay aſide all thoughts of reſiſtance, which would only end in their own deſtruction; adding, that he would take upon him to be anſwerable for the Spaniards, that they ſhould treat them well; protect them in the poſſeſſion of their liberties and effects; and that eſpecial regard ſhould be had to the rank and dignity of the nobles, which ſhould in nowiſe ſuffer. With theſe and the like ſoothing ſpeeches, he at length prevailed on the natives to ſurrender, which they did by throwing down their arms, and at the ſame time ſetting up a diſmal howling and crying. The young Guanarteme of Telde, ſeeing his hopes thus blaſted, went to the brow of a precipice, accompanied by the old Faycag, where embracing each other, and calling out Atirtiſma! they threw themſelves down and periſhed together. When the tumult and weeping were a little ſubſided, Don Ferdinando brought the Canarians down to the camp (among whom was his own daughter Teneſhoia) and preſented them to Pedro de Vera, by whom they were courteouſly received and entertained: he felt no ſmall ſatisfaction to ſee the natives ſo eaſily brought in, being ſenſible, that, if they had reſolved not to hearken to the perſuaſions of Don

Ferdinando to ſurrender, he could not have made himſelf maſter of the place without much blood-ſhed. The Biſhop, Don Juan de Frias, who was then preſent, having a few days before arrived from Lancerota, ſung Te Deum on the occaſion. This event happened on the 29th of April, 1483, being ſeventy-ſeven years after the firſt attempt upon the iſland by John de Betancour.

CHAP.

CHAP. XXI.

Conſequences of the Surrender of Anſite.

THE day of the ſurrender of Anſite is held annually as a great feſtival throughout the iſland of Canaria, by a ſolemn proceſſion, in which is carried the ſtandard that was then in the camp, it being depoſited in the church of St. Anna, patroneſs of the iſland, and mother of the Virgin. Don Ferdinando's daughter, Teneſhoia, was baptized by the name of Donna Catherina, and married to Don Ferdinando de Guzman, ſon of Alonzo Guzman, nephew to Ferdinand Perez, Lord of Vatres and Alcubillette, in the Kingdom of Toledo; of which marriage are deſcended the Guzmans of Galdar, in Canaria. Don Ferdinando of Galdar had another daughter, named Tenaguan, who was married to a perſon of the name of Betancour, a ſon of one of the Norman Betancours by a daughter of the King of Lancerota. Ferdinando himſelf was afterwards killed by the Guanches in an expedition to Tenerife. When the troops returned from the conqueſt to the city of Palmas, the Standard-bearer, Don Alonzo Jaimes de Sotomajor, aſcended the tower, and waving the ſtandard, called out three times, "Canaria, Canaria, the Gran Canaria, now belongs to their high and moſt potent Majeſties, Don Ferdinando and Donna Iſabella, King and Queen of Caſ-

tille and Leon." The island thus happily reduced, the Governor sent back to Spain what troops were remaining of those which had been sent out to him by the Holy Brotherhood; with them went many officers and gentlemen, who did not chuse to settle in the island, but were rather desirous to serve in the conquest of Granada. Pedro de Vera sent advice by them to their Majesties of the entire reduction of the island, at the same time recommending those who had served faithfully in the war, to the royal favour; and also requesting that people might be sent over to inhabit the island. The news gave the King entire satisfaction; he immediately ordered great part of the lands in Canaria to be distributed among the soldiers, according to their rank and merit; and granted extraordinary privileges and immunities to those that went to settle in the island, who, for the most part, were people from the province of Andalusia, particularly from the county of Niebla. He ordered a number of fruit-trees, plants, and sugar-canes to be sent to Canaria, from the island of Madeira, which throve and multiplied there exceedingly, the soil and climate being extremely well adapted to the growth of almost every kind of vegetable. The Bishop and Governor distributed the children of the Canarians of both sexes amongst the Spaniards, to be instructed in the faith and doctrine of the Church of Rome; and, to avoid scandal, the girls were committed to the charge of the married women, and the boys to the unmarried men.

AGREEABLE to their Majesties instructions, the Governor, Pedro de Vera, chose from among

mong the gentry twelve Regidores *, to govern the iſland in civil matters, with a Secretary, Alguazil Major, Under-clerks, and Alguazils, with other civil officers: theſe were called the Cavildo. The Biſhop, Don Juan de Frias, earneſtly deſired to have his ſee removed from Rubicon, in Lancerota, to the city of Palmas, which he obtained ſome years after, in the pontificate of Pope Innocent VIII. to the great ſatisfaction of Pedro de Vera and the reſt of the inhabitants of Gran Canaria.

On the 20th of February, 1487, at Salamanca, this iſland was, with great ſolemnity, incorporated into the crown of Caſtille, with the title of Kingdom, and declared free from all pechos and alcavalas †. In the ſame year, Pope Innocent VIII. gave the patronage of the biſhopric of Canaria, with its benefices, to the King of Spain and his ſucceſſors for ever.

In 1499, the King of Spain ſent a body of laws and charters to Canaria, for the government of its inhabitants; and at the ſame time confirmed certain regulations which had been formerly made by the natives.

In 1515, the Emperor Charles V. gave to the city of Palmas, the title of Noble and Royal

* The twelve Regidores were Pedro Garcia de St. Domingo, Fernando del Prado, Diego de Sorita, Franciſco de Torquemada, Franciſco de Eſpinoſa, Martin de Eſcalante, Alonzo Jaimes de Sotomajor, Pedro de Vurgos the Standard-bearer, Juan de Severio, Juan Malfuente, Juan de Majorga, and Diego Miguel; all of whom were employed in the conqueſt. The office of Regidore is much the ſame as that of the Twenty-four before-mentioned.

† Certain inland duties paid in Spain.

City

City of Palmas; before that time it was called the town of Palmas.

CHAP. XXII.

Of the Death of Diego de Herrera.

DIEGO DE HERRERA, after having made divers incurſions into the unconquered Canary Iſlands, as has been mentioned in the courſe of this hiſtory, beſides many others on the coaſt of Barbary, adjacent to theſe iſlands, fell ſick, and died in Fuertaventura, the 22d of June, 1485, aged ſeventy years and upwards: he was buried in the monaſtery of St. Buenaventura, which himſelf had founded. One Gonzalo Argote de Molina, one of the Twenty-four of Seville, and who was married to Donna Juana de Ayala, daughter of Don Auguſtin Herrera, Marquis of Lancerota, cauſed the following inſcription to be placed on his tomb:

Here lies
The noble Knight, DIEGO DE HERRERA,
Lord and Conqueror of the Seven Iſlands, the
Kingdom of Gran Canaria, and of
the Narrow Sea of Barbary,
Thirteenth of the Order of St. Iago,
one of the Council to King Henry IV. and to
their Catholic Majeſties, Don Ferdinando, and
Donna Iſabella.

One

One of the Twenty-four of the City of Seville,
Founder of this Convent, and Son of the noble
Pedro Garcia de Ferrera *
(Marſhal of Caſtille, Lord of the Village of
Ampudia and of the Houſe and Village of
Ayala; Captain-general of the Sea-coaſt
of Guipiſcoa, one of the King's
Council) by his Wife
Donna Maria de Ayala Sarmiento.
He ſubdued and made Vaſſals
Nine Kings of Tenerife,
and Two of Gran Canaria.
He carried his victorious Arms over to Barbary,
where he led captive many Moors.
In Africa he built the Caſtle of Mar Pequeno †,
which he afterwards defended againſt
the Sheriff and his Army.
He was at War with Three Nations at once,
Portugueze, Pagans, and Moors;
All whom he vanquiſhed without Aſſiſtance from
any Crowned Head.
He married Donna Ignes Peraza de las Caſas,
Heireſs of theſe Iſlands.

How far Diego de Herrera deſerved this pompous epitaph, the reader may judge by what he has ſeen of his atchievements in the courſe of this hiſtory. He left behind him three ſons and two daughters, namely, Pedro Garcia de Herrera, Sancho Herrera, and Hernand Peraza;

* Or Herrera; F and H in Spaniſh being often uſed indifferently at the beginning of a word.

† Mar Pequeno, i. e. Little or Narrow Sea; ſo called becauſe that Caſtle was built upon the coaſt of the narrow ſea or channel which ſeparates Lancerota and Fuertaventura from the Coaſt of Africa.

the

the daughters were Donna Maria de Ayala, who was married to Diego de Sylva, Count of Pontalegre, in Portugal; and Donna Conſtanza Sarmiento, married to Pedro Hernandez de Sayavedra, Marſhal of Sahara. Some time before his death, he divided his eſtate on the iſlands between Sancho Herrera and Hernand Peraza.

To Hernand Peraza, who was his favourite, he left the iſlands Gomera and Hierro. This man was ſucceeded by a ſon which he had by his wife Donna Beatriz Bobadilla, named Guillen Peraza de Ayala, and ſtiled Count of Gomera. He ſold the two iſlands for ſeven thouſand ducats to his own ſon Don Diego de Ayala: he died in 1567, and his ſon in 1586.

To his ſon Sancho Herrera he bequeathed a certain portion of the rent and juriſdiction of the iſlands Lancerota and Fuertaventura, with the uninhabited iſlands of Alegranza, Lobos, and Santa Clara, together with ſome lands in Spain. One of his deſcendants, named Auguſtin Herrera, was ſent by Philip II. with three hundred men to the iſland of Madeira *, as Captain-general thereof, with the title of Count. For his ſervices there, he was created Marquis of Lancerota, in the year 1582; he died in 1586, and was ſucceeded by his ſon, alſo called Auguſtin Herrera.

* Philip II. of Spain, reduced Portugal with all its dependencies, in ſubjection to the crown of Spain, and among the reſt the iſland of Madeira. I ſuppoſe this Auguſtin Herrera was ſent, with the three hundred men above-mentioned, to take poſſeſſion of it. I imagine it was his ſon whom the Earl of Cumberland intended to ſurprize in the year 1596.

CHAP.

CHAP. XXIII.

Pedro de Vera goes to the Iſland of Gomera.

WHILE Pedro de Vera was governing Gran Canaria in peace, to the ſatisfaction of the inhabitants, and enjoying the fruit of his labours in the conqueſt, he received letters from Lancerota, from Donna Ignes Peraza, widow of Diego de Herrera, informing him that her ſon, Hernand Peraza, was in great danger at Gomera, the natives there having rebelled againſt him. She entreated his aſſiſtance to quell them, and at the ſame time ſent ſome veſſels and troops to join thoſe he might be pleaſed to order from Gran Canaria.

PEDRO DE VERA immediately gathered what men he could ſpare, embarked them on board two veſſels that were in the port of Iſletes and thoſe from Fuertaventura, and ſailed for Gomera, where he found Hernand Peraza beſieged in a tower by the natives; who, when they ſaw the ſhips, raiſed the ſiege, and took refuge in a ſtrong place in the mountains. Pedro de Vera went in purſuit of, and took them priſoners. Some of them he put to death for an example; the reſt he pardoned at the interceſſion of Hernand Peraza, but he carried two hundred of them to Gran Canaria, leaving Peraza and Donna Beatriz Bobadilla, much pleaſed with his conduct. After his departure, Hernand Peraza began

gan to treat the natives with great rigour, friends as well as foes: and not content with the charms of his beautiful wife, Donna Beatriz Bobadilla, he became enamoured of a handſome Gomeran girl, who lived in a cave in the diſtrict of Guahedun, near to which he had ſome corn-fields. When the natives underſtood this, they concerted with the girl how they might ſeize him. She accordingly made an appointment with Peraza, at a certain place, to which he came attended only by his Gentleman and Page, who had endeavoured all they could, but in vain, to diſſuade him from going. One Pablo Hapalupu, an old man, much reſpected by the natives, was at the head of the conſpiracy. It ſeems this man had ſome time before adviſed Hernand Peraza to uſe the Gomerans as his children, and not to treat them with ſeverity; which wholeſome counſel ſo offended the Governor, that he ever after ſhewed a diſlike and ſuſpicion of him, inſomuch that Pablo imagined his life was in danger from the unlimited power with which he knew Peraza to be inveſted. Peraza found his miſtreſs in a cave, accompanied only by an old woman; he accordingly went in to her, ordering his Gentleman and Page to wait for him in another cave at a little diſtance. As ſoon as Hapalupu * and his confederates had notice of his being come, they haſtened thither; on their way they met a relation of the young woman's, called Hautacuperche, who was greatly offended at Peraza's intrigue with the damſel, and wanted only an op-

* My author ſays, this man's deſign was only to apprehend Peraza, but for what end he does not mention.

portunity

portunity to revenge the affront offered to his family. When he underſtood their deſign of ſeizing Peraza, he urged them to make all the expedition they could, and not to wait for Pablo, who was unable to keep pace with them; adding, that he would run before them to the mouth of the cave. When the girl heard the noiſe of people approaching the cave, ſhe told Peraza to put on his cloaths with all expedition, for that her relations were coming to take him. Upon which he ſlipped on a woman's garment, to diſguiſe himſelf, and came running out; but as he was making off, the old woman cried out, "That is the man running away in woman's cloaths, ſtop him! ſtop him!" When he heard her give the alarm, and found he was diſcovered, he returned into the cave, ſaying, "If I am to be taken or killed, it ſhall not be in woman's dreſs." So putting on his cloaths and coat of mail, and taking his target and ſword, he came to the mouth of the cave. Hautacuperche was then ſtanding above, watching his coming out, armed with a wooden dart with a long ſpike in the head of it; when he ſaw Peraza, he darted his weapon down upon him, which entering between the joints of his armour, pierced his neck and went through the midſt of his body, ſo that he fell down dead on the ſpot: they alſo killed his Gentleman and Page. When the old man, Pablo Hapalupu, ſaw the Governor was killed, he wept bitterly, telling thoſe who were preſent, that their wives and children would rue the conſequences of this bloody day's work. The old man ſurvived this prophetic ſpeech but a few days. After the death of Hernand Peraza, the Gomerans, who were acceſſary to his murder, went

went to the mountains to acquaint their countrymen with what had been done, rejoicing and crying out in their language, "The Ganigo of Guahedun is broken!" The Ganigo was a ſort of earthen veſſel, out of which the natives, when met together to feaſt on public occaſions, uſed to eat victuals or drink milk; therefore, ſome of them (alluding to that cuſtom) when they ſaw crouds of people running to view the dead body of Hernand Peraza, ſaid that they went to drink milk out of the Ganigo of Guahedun.

DONNA BEATRIZ BOBADILLA found means to procure the dead body of her huſband, which ſhe immediately interred, and then in all haſte retired, with her children and the principal inhabitants of the town, into the caſtle at the port. They were ſcarcely entered the fortreſs, when it was ſurrounded and cloſely beſet by the Gomerans, who wanted either to kill or take Donna Beatriz priſoner. They blocked up the caſtle many days, and reduced thoſe that were ſhut up in it to very great ſtraits, although they were ſecretly ſupplied with neceſſaries by ſome of the inhabitants of the town, and by ſome of the natives of the diſtrict of Orone. The beſiegers attempted to force their way into the caſtle; but thoſe that were within kept them off with ſtones and arrows, with which they happened to be well provided. Hautacuperche was the moſt active among the aſſailants in carrying on the ſiege: he was ſo dexterous that he caught all the arrows ſhot at him with his hand as they flew. At length Alonzo de Campo ſent Antonio de la Pena to the top of the tower, to endeavour to decoy him to the bottom of it, near

a loop-hole, from whence he might take aim at him with a croſs-bow. This artifice had the deſired effect, ſo that Alonzo de Campo ſhot him dead through the loop-hole with an arrow. When the natives ſaw the death of Hautacuperche, and knew that Donna Beatriz had ſent advice of the murder of her huſband to Pedro de Vera, they were afraid of his return to the iſland, and therefore raiſed the ſiege, retiring to a ſtrong inacceſſible place in the mountain. When advice of the murder came to Pedro de Vera, he muſtered four hundred men, embarked them on board ſix ſhips and barks, and ſailed with them to Gomera, where he found the beautiful widow in the caſtle, ſhe being afraid to venture out, although the ſiege was raiſed. Pedro de Vera, after the compliments of condolence, concerted meaſures with her for apprehending and puniſhing the murderers of her huſband.

THE mutineers had ſhut themſelves up among the mountains, in a ſtrong natural fortreſs named Garagonohe, which could not be forced. Pedro de Vera, fearing leſt the reſt of the inhabitants of the iſland might oppoſe his deſigns, cauſed public proclamation to be made, commanding all the Gomerans, on pain of death, to come to the church, in order to be preſent at the funeral honours which were to be paid to the remains of Hernand Peraza. They accordingly came on the appointed day, without fear, not being conſcious of having done any thing to incur the diſpleaſure of the Spaniards, and were all made priſoners.

THEN Pedro de Vera marched againſt thoſe who were in the ſtrong hold of Garagonohe, and at length enticed them, by fair words and promiſes,

promiſes, to ſurrender. He then brought them to the town at the port, where, notwithſtanding his promiſe that he would do them no harm, he condemned to death all thoſe of the diſtricts of Agane and Orone, who were above fifteen years of age. This unjuſt ſentence (for thoſe concerned in the murder were few) was executed with great rigour, ſome being hanged, others drowned, and others drawn aſunder by horſes. Not content with this ſeverity, he cauſed the hands and feet of many of the Gomerans to be cut off, and baniſhed others. A villain named Alonzo de Cota, who was carrying a number of the baniſhed in a ſhip to Lancerota, threw them overboard in the paſſage. The wives and children of thoſe who had been put to death were ſold for ſlaves. After this horrid maſſacre, Pedro de Vera returned to his government of Canaria. On his arrival there, from information which he had received at Gomera, that the natives of that iſland who lived in Canaria, had ſent to their countrymen in Gomera, exhorting them to murder Hernand Peraza, in caſe he ſhould attempt to maltreat or diſhonour their wives or daughters, affirming that they were reſolved to do the ſame by any one who ſhould offer ſuch an inſult to them or theirs in Canaria: on this information, I ſay, he cauſed all the Gomerans reſiding in Canaria to be ſeized in one night, amounting to about two hundred, men, women, and children: the men he put to death, and ſold the women and children for ſlaves.

When the Biſhop, Don Juan de Frias, heard of theſe proceedings, he was greatly incenſed at the Governor for his barbarity: however, he went,

went, and calmly expoſtulated with him on the impropriety of ſelling Chriſtian children. The Governor replied, that they were not Chriſtians, but children of infidels, murderers of Hernand Peraza, and who would have murdered him alſo. To this the biſhop made anſwer, "As to you, you muſt at laſt appear before God, to anſwer for the bloody maſſacre of theſe people, the cry of whoſe innocent blood hath reached to heaven; but as for me, I will excommunicate all thoſe who have had or ſhall have any hand in ſending thoſe children out of the iſland." Upon this the Governor told him, that if he gave his tongue ſuch liberty, or continued to talk to him in that ſtrain, he would clap a red-hot ſcull-cap on his head. Upon this the Biſhop returned home, much grieved at the Governor's behaviour to him, as well as at his inhuman treatment of the Gomerans. As ſoon as he conveniently could, he embarked for Spain, where he complained to their Majeſties of Caſtille, againſt Pedro de Vera, for his unjuſt and cruel behaviour to the Gomerans.

THEIR Majeſties, Don Ferdinando and Donna Iſabella, ordered enquiry to be made into the cauſe of this complaint; which was accordingly done; and the Biſhop's accuſation appeared to be well grounded. Upon which the King gave orders to ſet all the Gomeran priſoners at liberty, and that thoſe who had bought them ſhould have a claim upon the ſellers for their money.

THE Biſhop, Don Juan de Frias, died ſoon after he had performed this good office for the Gomerans.

MY author does not mention the cauſe of the firſt inſurrection of the Gomerans againſt Hernand

nand Peraza; but we may eaſily obſerve, by what has been already mentioned, that his oppreſſion occaſioned the ſecond; for the intimacy between the girl and Peraza was not with her conſent, otherwiſe ſhe would not have betrayed him into the hands of her relations; but he forced her to it by his abſolute power, which no one on the iſland durſt reſiſt. We might here compare the behaviour of John de Betancour and that of Pedro de Vera in ſimilar circumſtances, and obſerve the difference: for had the complaint made by Donna Beatriz to de Vera, been made to John de Betancour, he would have told her, that her huſband had received the due reward of his actions, from men ſenſible of their injured honour. But people of narrow minds cannot conceive any other method of ruling thoſe whom they call barbarians, than by down-right force and ſeverity.

PEDRO DE VERA, a ſhort time after was recalled from his government, which was partly owing to the complaints of the Biſhop, and partly to his being an experienced commander in mountainous countries, knowing well how to diſlodge an enemy from ſtrong inacceſſible places, like thoſe of Gran Canaria; and as the mountains of Granada, from which the King was deſirous to drive the Moors, are full of ſuch places, his Majeſty thought Pedro de Vera might be employed there to good purpoſe. With this view he ſent for him, received him graciouſly, and made him a Marſhal and Commiſſary of War in Granada, in which he acquired great reputation: but he took his being recalled much to heart, ſenſible that the Biſhop's complaints againſt him had been the real occaſion thereof.

PEDRO

PEDRO DE VERA had ſix ſons, one of whom, named Hernando de Vera, being diſguſted with their Majeſties, and blinded by paſſion, wrote ſome ſatirical verſes againſt them, which he ſhewed privately to ſome of his friends, who again handed them about to others, till at length they came to the ſight of the King and Queen, who, on reading them, were ſo much irritated, that they ſent a judge to Xeres de la Frontera, where the real author of the libel reſided, in order to diſcover the writer. In conſequence of which enquiry, the Tiniente * of the town was convicted, and condemned to loſe his head in the market-place; which ſentence was accordingly put in execution: ſeveral other perſons in Xeres were baniſhed the kingdom on the ſame account. Hernando de Vera, having obſerved the ſtorm gathering ſome time before, fled to Portugal; but a great reward being offered for apprehending him, he did not think himſelf ſafe in that kingdom, and therefore went to the iſland of Gomera, where he put himſelf under the protection of Donna Beatriz Bobadilla, who lay under great obligations to his father, as he had relieved her when in diſtreſs, by reſcuing her out of the hands of the Gomerans. But Queen Iſabella having cauſed public proclamation to be made, that whoſoever ſhould bring Hernando de Vera priſoner, ſhould be pardoned of whatever crime he had committed, and ſhould alſo receive a great reward; Donna Beatriz Bobadilla, having an earneſt deſire to return to Caſtille, but

* The Tiniente, i. e. Lieutenant, of any town in Spain, is the civil magiſtrate next in dignity to the Corregidór.

not

not daring to attempt it for fear of the Queen's jealouſy, thought ſhe had now found a favourable opportunity of accompliſhing her deſign, and therefore moſt ungratefully ſeized the perſon of de Vera, kept him cloſe confined, and ſome time after embarking on board a ſhip with her valuable prize, ſailed for Spain; but being forced by bad weather to put into Madeira, the Portugueze there, underſtanding that Donna Beatriz Bobadilla was carrying a ſon of Pedro de Vera priſoner to Spain, intreated her to permit him to come aſhore to refreſh himſelf, out of the regard they had to the memory of his father, whom they knew and reſpected; but Donna Beatriz refuſing their requeſt, they got together a number of boats and boarding the ſhip, took him out by force, and carried him on ſhore. Soon after they ſent him to Portugal, and left Donna Beatriz Bobadilla to return to Gomera, covered with ignominy, and the abhorrence and deriſion of all who had heard of her black ingratitude and juſt diſappointment.

De Vera was ſo imprudent, ſome time after his arrival in Portugal, to quit that kingdom and go to Andaluſia, where he was ſeized; but by the aſſiſtance of his relations, found means to eſcape. At length, his father repreſenting to their Majeſties his own long and faithful ſervices, and interceding for his ſon's pardon, it was granted him, on condition of his ſerving in the garriſon of Mellila, in Barbary, with ſome horſe, at his own coſt. He accordingly went thither, but died ſoon after his arrival in that country. His father, Pedro de Vera, being very

very old, fell ſick, and died at Xeres de la Frontera, where he was buried, in the monaſtery of St. Dominick, which he had built and endowed, as a burial-place for himſelf and all thoſe of the name of Vera.

THE HISTORY OF THE DISCOVERY and CONQUEST OF THE CANARY ISLANDS.

BOOK THIRD.

CHAP. I.

Of the Iſland of Palma, and of the ancient Inhabitants thereof; their Manners, Cuſtoms, Worſhip, &c.

IT is not poſitively known how this iſland came firſt to be called Palma. In all probability it received this name from the Europeans at the time of their diſcovering it, for the natives called it Benahoare, which, in their language, ſignifies My Country *. When the Europeans firſt landed on this iſland, it produced

* When the Spaniards aſked the meaning of the word Benahoare, the natives would naturally anſwer, This Place, our Land, my Country, this Iſland, or our Dwelling-place; but I have reaſon to imagine that it did not literally ſignify My Country, as I ſhall endeavour to prove in another place.

no

no ſort of corn, or eatable roots, excepting the roots of fern, of which the natives made meal (as the inhabitants of this and ſome other of the Canary Iſlands do to this day) and alſo of the ſeed of a tree or ſhrub called Amagante. Both theſe ſorts of meal they ate mixed with milk or broth. Their other ſorts of food were fleſh of goats, ſheep, and hogs, which they ate either roaſted or boiled. The ſkins of the two firſt ſerved them for cloathing, and of the latter they made ſhoes. The weapon they uſed in war was a ſtaff or pole, ſharpened at the point and hardened by fire, which they called Moca.

THE iſland was divided into twelve diſtricts, each of which was governed by its own Lord or Captain. But their police was not ſo good as that of any of the other iſlands, for he was eſteemed the cleverest fellow, who could ſteal with ſuch addreſs as not be diſcovered: if any one happened to be detected in this practice, no other puniſhment was inflicted on him than being obliged to reſtore the thing ſtolen. If a man received an inſult from any of his own diſtrict, he thought it mean to complain of the injury to his Captain, but avenged his own cauſe, by gathering together his friends and relations, and retaliating the affront; after which they all removed and took up their reſidence in another diſtrict. Their manner of worſhip was as follows: in each diſtrict there was a great pillar or pyramid of loſe ſtones, piled up as high as poſſible, and ſo as not to fall down. There the natives aſſembled on certain occaſions, ſinging and dancing around the pyramid: there alſo they wreſtled and performed other feats of agility. In one of the diſtricts, inſtead of a pyramid of

looſe ſtones, there was a natural one, being a narrow long rock, upwards of an hundred fathoms high *, where the natives worſhipped their god Idafe, whoſe name the rock itſelf ſtill retains. They were in continual apprehenſion of its tumbling down; and therefore, whenever they killed a ſheep or goat, they roaſted a piece of it, which they ſent by two perſons as a preſent to the rock. As they went along, he who carried the offering ſang theſe words, "Y Iguida, y iguan, Idafe;" which, in their language, ſignifies, "It will fall, Idafe." Upon which the other anſwered in the ſame tone, "Guegerte, y guantaro," i. e. "Give to it, and it will not fall:" and then threw down the meat, and both went away; when it was quickly devoured by the ravens which hovered about the rock.

THE natives held the ſun and moon in great veneration, keeping an exact account of time, in order to know when it would be new or full moon, or other days of devotion. Beſides the fore-mentioned worſhip, they acknowledged one God in the heavens, greater than all, called Abora, whom they adored. My author aſſerts,

* The Nubian geographer, in the firſt part of his Firſt Climate, ſays, "There are on that coaſt ſix iſlands, called the Fortunate Iſlands, from whence Ptolemy begins his computation of longitude. They relate, that in each of the ſaid iſlands is to be ſeen a pillar, raiſed of ſtone, of an hundred cubits length, each pillar ſupporting a brazen image with its hand lifted up and pointing backwards. Theſe pillars are ſix, and one of them, as it is reported, is the idol Cades, which is to the weſt of Andaluſia; and beyond thoſe no one knows of any habitations.

that

that the devil ſometimes appeared to the natives in the ſhape of a ſhock dog, whom they called Irvene. They were extremely alarmed in time of ſickneſs; ſo that when any one was taken ill, he ſent for his friends and relations, and ſaid to them, "Vacaguare," i. e. "I want to die." Upon which they carried the ſick perſon to a cave, where they laid him down upon a bed of goat ſkins, put a pitcher of milk by him, and then, cloſing the mouth of the cave, left him to expire by himſelf. They buried their dead in caves, and always ſpread the ſkins of goats under them, ſaying that it was not proper that a dead body ſhould touch the ground.

THIS is the only certain account that has been preſerved of the cuſtoms of the ancient inhabitants of Palma. As to their language, ſome remains thereof, as well as of thoſe of the other iſlands, may be ſeen in the table at the end of this work.

CHAP. II.

Of the Invaſion of Palma by Hernand Peraza and his Vaſſals.

WE have already related in what manner the Spaniards were baffled in their attempt on Palma, under the command of Guillen Peraza, who was himſelf killed in that unfortunate expedition. After his death, his vaſſals in the iſland of Hierro made ſeveral deſcents on Palma, to rob and plunder the natives of their cattle, and alſo for making priſoners to ſell for ſlaves. In one of theſe expeditions, they took priſoners a man and a woman, the latter of whom was ſiſter to one of the chiefs of the iſland, named Garehagua. When ſhe found they were about to carry her on board their ſhip, ſhe made ſuch a ſtout reſiſtance, that the perſon whoſe priſoner ſhe was, found himſelf obliged to have recourſe to his arms to defend himſelf, and to prevent her from getting away, ſo that in the ſcuffle he killed her. Not long after, the natives having made peace with the Spaniards of Hierro, a reciprocal trade was carried on between them; and it ſo happened, that among other Spaniards that came to trade at Palma under ſanction of the treaty, was the perſon who killed the woman. One day, as he was talking with Garehagua, he related the adventure, not knowing that the woman was his ſiſter:

ſiſter: but when Garehagua heard the ſtory, and from the perſon's own mouth, he replied, "Your ill fortune has brought you into my hands, that I ſhould avenge my ſiſter's death;" and ſo ſaying, ſtabbed him inſtantly in the belly with a ſtick pointed with goat's horn, and killed him on the ſpot, before any one could come to his aſſiſtance. This tranſaction put an end to the truce, and both parties began the war afreſh.

In another deſcent of the Hierrons upon this iſland, they met with a beautiful woman of a gigantic ſize, named Guayanfanta, who fought with great courage and reſolution. This fair warrior finding herſelf ſurrounded on all ſides by the enemy, ſo that no way was left for her to eſcape, ſuddenly caught up a Spaniard under her arm, and ran with him towards an high and ſteep precipice, with a deſign to caſt herſelf and her enemy headlong down together; which ſhe would certainly have effected, had it not been for another Spaniard, who coming behind her, gave her a wound in the back part of the leg, which brought her to the ground. From this and the foregoing ſtory, a tradition has prevailed, that the men of Palma were ſo effeminate and faint-hearted, that the war was carried on wholly by the women.

Moſt of theſe incurſions upon Palma were made by order of Hernand Peraza, ſon of Diego de Herrera, and were in general attended with loſs to the invaders.

It has already been ſhewn, that Juan Rejon ſailed from Spain with a fleet, in order to make the conqueſt of Palma; but this expedition was fruſtrated by his death, which happened in the

iſland of Gomera, after which his troops ſailed to Gran Canaria, and joined Pedro de Vera. After the conqueſt of that iſland, when Pedro de Vera came to make a diſtribution of the lands, he particularly favoured Captain Alonzo Ferdinando de Lugo, who commanded the garriſon of the Tower of Gaete, to whom he allotted for his portion all the fertile well-watered lands about that place, which abound in all kinds of fruit-trees, and has moreover the advantage of a ſmall but convenient harbour, ſtored with variety of fiſh. But Alonzo, not content with his lot, and preferring an active military life to one of eaſe and retirement, ſold his fine eſtate, and went over to Spain, where he obtained from their Majeſties a grant of the conqueſt of Palma and Tenerife. He afterwards went to Seville, to provide himſelf with ſhips, men, ammunition, &c. neceſſary for the undertaking. It is related of this captain, that the great expence attending theſe preparations, having not only exhauſted the ready caſh he had procured from the court, but alſo moſt of his private fortune; and that the King, who at that time was in the heat of the war of Granada, could not ſpare him any farther ſupply to enable him to proſecute his voyage; chagrined at this diſappointment, he was one day walking in a penſive manner in the great church at Seville, when he was accoſted by a venerable old man, who entered into converſation with him, and, after ſome talk, perſuaded him by no means to give over the intended expedition, for that God would certainly be with him and aſſiſt him in the proſecution thereof: he then put his hand behind the cloth of an altar, and took out a bag, containing a great quantity

quantity of doubloons, which he gave to him, ſaying, "When they are gone, you ſhall receive more." Alonzo de Lugo, after having put up the money, looked about for the old man, but he was gone, and he never ſaw him afterwards; from all which he concluded, that it was certainly the apoſtle St. Peter, of whom he was a devout worſhiper. With this money, and the ſum he procured from ſome merchants of Seville (more probably indeed the whole) he completed the equipment of his fleet, and ſailed for Palma, where he arrived the 29th of September, 1490, and landed at the port of Taſſacorta, on the weſt ſide of the iſland, in the diſtrict of one Mayantigo. There he fixed his camp, which he took care to fortify ſtrongly before he attempted to proceed further into the country, that in caſe of a repulſe or ſurprize, he might have a place of refuge for his men, and where his proviſion and ammunition might be ſecurely lodged, without truſting to the ſhipping, which by bad weather might be obliged to put out to ſea, as the ports in Palma are open roads, where ſhips are expoſed to almoſt all winds: he alſo built a chapel, which he dedicated to St. Michael. After this he advanced farther into the iſland, and reduced all the ſouth-weſt part of it: which he effected, not by force of arms, but by preſents and promiſes; for, before his arrival at Palma, the natives of that quarter of the iſland were on good terms with the Spaniards of Hierro, who frequently came and traded at Taſſacorta.

FROM thence he went to the north-eaſt ſide of the iſland, which is entirely ſeparated from the other by mountains of ſuch a prodigious

height, that they reach far above the clouds. Here he met with more reſiſtance, becauſe the natives were enraged againſt the people of Hierro, for the injuries they had done them. When he came to the diſtrict in which Guarehagua commanded, he found the inhabitants in arms; nor would they be perſuaded to ſubmit until he attacked them, in doing which ſome were killed and many taken priſoners: theſe he treated with great kindneſs, in order that their countrymen, ſeeing his humanity, might be induced to lay down their arms. This conduct had the deſired effect, the natives no longer oppoſing the Spaniards in their progreſs, except at a place called, in the language of the iſland, Acer (i. e. a Place of Strength) but by the Spaniards La Caldera.

BEFORE he went againſt it, he thought proper to return to the camp, to refreſh his troops, who were extremely fatigued by reaſon of the ruggedneſs of the roads and exceſſive height of the mountains. After remaining in the camp ſome days, he marched towards the Caldera, which is a hill ſhaped in form of a cauldron; the outſide very high and ſteep, having two rugged ſteep paſſages leading into it; on the inſide it deſcends gradually, and is covered with pines, palms, laurels, retamas, and other trees; the bottom is a plain of about thirty acres, but the extent of the ſummit is about two leagues. Within the Cauldron ſpring many rills of water, which, uniting together, run down in a rivulet near one of the paſſes before-mentioned. By this watercourſe Alonzo de Lugo, after attempting the other paſſage in vain, endeavoured to penetrate into the Cauldron, where a great number of the natives were aſſembled to oppoſe him, commanded

manded by one of their chiefs, called Tanauſe. In this enterprize he was greatly aſſiſted by the natives who had already ſubmitted to him; for when he could not proceed on his way, they carried him the length of two bow-ſhots on their ſhoulders. Had the enemy oppoſed him there, they might eaſily have deſtroyed his forces; but being poſted higher, Alonzo had an opportunity of attacking them on more equal terms, which he did with great bravery, but could not force the paſſage; for the natives were ſo advantageouſly poſted, and that place being their laſt reſource, defended it ſo obſtinately, that Alonzo de Lugo was obliged to retreat, and encamp at ſome diſtance from the place of action. The ſame evening the natives ſent their old people, women, and children, for more ſecurity, to the top of the mountain, where they took up their lodgings in the caves among the rocks; but the night proving intenſely cold, they were all frozen to death, in memory of which event the natives named that place Ayſouagan (i. e. the Place of Freezing).

Alonzo de Lugo finding how little the experience and valour of his ſoldiers availed him in ſuch a place, ſent one of the converted natives, named Juan Palma, to Tanauſe, to perſuade him to embrace the Romiſh faith, and ſubmit to the crown of Spain, promiſing him and his companions the full enjoyment of their liberties and effects. Tanauſe returned for anſwer, that if Alonzo would go back to the foot of the mountain, he would come next day and make his ſubmiſſion. This Alonzo agreed to; but ſuſpecting it was only a ſtratagem to diſlodge him from the place he was in, he left an ambuſh to cut

off

off their retreat in caſe they followed him down, and afterwards wanted to return to the ſtrong hold. Tanauſe not coming ſo ſoon as he had promiſed, the Spaniards were marching back to their former ſtation, when they met him on his way: the natives ſeeing the Spaniards under arms and in order of battle, were apprehenſive of ſome treacherous deſign, and would have returned; but Tanauſe aſſured them, that as he had Alonzo's promiſe, they had nothing to fear. But he was miſtaken; for Alonzo, not being aſſured of their intentions, and fearing they might eſcape back into the Cauldron, fell upon them, and a very bloody ſkirmiſh enſued, which ended in the death or captivity of all the natives. Among the priſoners was Tanauſe himſelf, who complained bitterly againſt Alonzo for his breach of promiſe. The battle was fought on the 3d of May, 1491, ſeven months after Alonzo de Lugo's landing on the iſland at Taſſacorta. That day is celebrated annually in Palma, as a great feſtival, in commemoration of the reduction of the whole iſland to the obedience of their Catholic Majeſties. Immediately after the battle, Alonzo diſpatched a veſſel to Spain, to carry the agreeable tidings of the conqueſt to their Majeſties, and at the ſame time ſent over ſome of the chiefs of the iſland, among whom was Tanauſe; but he took his being ſent out of Palma ſo much to heart, together with Alonzo's breach of promiſe, that he obſtinately refuſed all manner of nouriſhment and ſtarved himſelf to death; a thing not unuſual among the natives of Palma, who were very impatient under any affliction of body or mind.

After the conqueſt of the iſland of Palma, Alonzo de Lugo ſailed to Tenerife, taking with him all the troops that could be well ſpared. After his departure, certain of the natives, to the number of three hundred, from ſome motive of diſcontent, aſſembled in a body, and committed ſeveral acts of hoſtility on the Spaniards and the natives under their government; which when Alonzo de Lugo came to hear, he ſent over one Diego Rodriguez Talvera, a perſon well known to the natives of Palma, and perfectly acquainted with their manners, cuſtoms, and language, with orders to reduce them again to obedience. He accordingly landed in Palma, having only thirty ſoldiers under his command; with whom, the Spaniards already in the iſland, and ſome of the natives in whom he could confide, he went in ſearch of the rebels, defeated them in ſeveral encounters, and at laſt entirely diſperſed them, though not without ſome bloodſhed, and the loſs of many of his men; after which to ſtrike a terror into the reſt of the natives, he cauſed the chiefs and ringleaders of the rebellion to be put to death. This ſeverity had the deſired effect; for ever ſince the inhabitants have continued faithful and obedient ſubjects to the crown of Spain.

CHAP.

CHAP. III.

Of the Iſland of Thenerife or Tenerife.

THIS iſland was named Thenerife, or the White Mountain, by the natives of Palma; Thener, in their language, ſignifying a Mountain, and Ife, White: the Pike, or ſummit of Thenerife being always covered with ſnow. This name has been continued to it by the Spaniards ever ſince; but the natives called it Chineche, and themſelves Vincheni: how the Spaniards came to give them the name of Guanches, is not known.

THE inhabitants of this iſland were in general of a middle ſtature: thoſe who dwelt on the north ſide of the iſland were much fairer, and had hair of a lighter colour than thoſe in the ſouthern parts. A Man, in their language, was called Coran, and a Woman, Chamato. A few years before the conqueſt of Tenerife, there was a prince called Betzenuria, who governed the whole iſland: he had nine ſons, who, upon the death of their father, divided the government equally amongſt them; by which means the iſland became divided into nine kingdoms, eight of which did homage to Tmobat, the elder brother, who was the moſt powerful, being poſſeſſed of the richeſt and moſt fertile part of the iſland, being that tract which ſtretches between Orotava and the brow of the hill above the

the port of Santa Cruz, in which he could raiſe ſeven thouſand fighting men. One of the brothers, named Acaymo, was King of Aguimar; another, called Atguarona, of Abona; and a third, Arvitocaſpe, of Adehe: the names of the other four are loſt, but they reigned in Tegheſt, Icoden, Centejo, and Daute. The royal dignity was, in their language, Quebechi, and was elective. In the ſummer the King reſided in the mountains, but in the winter near the ſea-ſide. When he changed his place of reſidence, or travelled, the elders of his tribe aſſembled, and carried before him a ſceptre and a lance with a kind of flag upon it, to give notice of the King's approach to all who might be travelling upon the road, that they might pay him the cuſtomary homage, which was by proſtrating themſelves before him on the ground, wiping off the duſt from his feet with the corners of their garments, and kiſſing them.

THE King was always obliged to marry a perſon who was his equal; but if ſuch a one could not be found, he took his own ſiſter to wife, not being permitted to debaſe his family by a mixture of plebeian blood.

THE natives acknowleged a God, whom they called by the names Achguarergenan, Achoran, and Achyman, which ſignify, in their language, the Suſtainer of the Heavens and the Earth. They alſo gave him the titles of Achuhuiaban, Aahuhucana, and Aguayarerar, i. e. the Great, the Sublime, and the Suſtainer of all.

WHEN they were in great diſtreſs, occaſioned by want of rain, &c. they aſſembled in certain places ſet apart for that purpoſe, with their children and flocks, where they ſat in a circle

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on the ground, weeping and making a mournful noiſe, their flocks bleating at the ſame time for want of food, for both men and beaſts, on theſe occaſions, were debarred all kind of ſuſtenance. No man was allowed more than one wife, and they married without any regard to kindred, except that of a mother or ſiſter. They could put away their wives when they pleaſed; but the children of thoſe women who were repudiated were reckoned illegitimate, and could not inherit their father's effects. They had a cuſtom among them, that when a man by chance met a woman alone on the road, or in a ſolitary place, he was not to look at, or ſpeak to her, unleſs ſhe firſt ſpoke to, or demanded aught of him; but to turn out of the way: and if he made uſe of any indecent expreſſion, or behaved in an unbecoming manner, he was ſeverely puniſhed. When their children were born, they were waſhed all over with water, by women ſet apart for that office, who were virgins, and never allowed to marry.

THE men wore cloaks of goat ſkins, dreſſed and ſoftened in butter; thoſe of the women were longer, and reached down to their feet, with petticoats of the ſame ſtuff underneath. Both ſexes frequently anointed their bodies with ſheep's oil, being particularly lean, and their ſkins very dry. Their language differed entirely from thoſe of the other iſlands, and was very guttural. They had no iron or other metal among them; and inſtead of inſtruments made of theſe, they uſed a black hard ſtone, ſharpened and made fit for killing ſheep, cutting and working timber, &c. Theſe they called Tavonas.

THEY

THEY had often diſputes among themſelves about their flocks and paſtures, which frequently ended in wars. Their offenſive weapons were darts, made of the pitch-pine, ſharpened and hardened in the fire like thoſe uſed in Gran Canaria. They had alſo a weapon like a ſpear, very ſharp, which they called Anepa: and ſo dexterous were they at throwing theſe, that they ſcarce ever miſſed their mark. When an enemy approached, they alarmed the country by making a ſmoak, or by whiſtling, which was repeated from one to another. This latter method is ſtill in uſe amongſt them, and may be heard at an almoſt incredible diſtance. The inhabitants of Tenerife were divided into three claſſes, the nobles, the gentlemen, and peaſants: the firſt was called Achimenſey, i. e. of or belonging to the King's Houſe or Family, the word for King being in their language Menſey, but in ſpeaking to him they call him Quevehiera, which ſignifies Your Highneſs: the ſecond rank, namely the Gentry or Yeomen, were called Cilhiciquico: and the third, Achicarnay. They believed that God created them of earth and water, and that he made as many women as men, giving them cattle and every thing neceſſary for their ſubſiſtence; but that afterwards, they appearing to him to be too few, he created more; but to theſe laſt he gave nothing; and when they aſked him for flocks of ſheep and goats, he told them to go and ſerve the other, who would in return give them ſuſtenance; from theſe, they ſay, are deſcended the Achicarnay, or ſervants.

THEY had a cuſtom, that in the cave or houſe where the huſband and wife ſlept, no other perſon was allowed to ſleep. They did not lie together,

gether, but had ſeparate beds in the ſame houſe or cave: theſe beds were made of herbs or graſs, covered with goats ſkins neatly dreſſed and ſewed together, with blankets or coverings of the ſame ſtuff.

THERE were among them artificers who dreſſed goat ſkins and made their garments; potters, who made earthen veſſels; and carpenters, who wrought in wood: theſe were paid for their labour in fleſh, barley, or roots. The natives of Tenerife were very neat and cleanly; they waſhed their hands and faces whenever they aroſe from ſleep, or when they ſat down to eat, and after they had eaten. Their food was the fleſh of goats and ſheep, boiled or roaſted; and this they ate alone, and not like the Europeans, with the addition of bread or roots. They alſo ate barley-meal, roaſted and dreſſed with butter or milk; this diſh they called Ahorer. After eating, they did not drink for the ſpace of half an hour, as they imagined drinking cold water immediately after eating warm victuals ſpoiled and hurt their teeth. They had no other cattle but ſheep and goats. Their grain was wheat and barley; the former they called Triguen, the latter Taro. A ſheep they called Ana, and a goat Ara. They had little dogs, which they called Cancha.

THE men prepared the ground for ſeed, by hoeing it with wooden hoes, and the women ſowed the ſeed. Their ſeed-time was in the month of Auguſt, which they called Veneſmer. They had beans and peas or vetches, all which they called Hacichei. Milk they called Ahof; butter, Oche; and melaſſes, Chacerquen, which they made of mocanes, called in their language Yoja.

Yoja. The method of making it was this: when the mocanes were ripe, they expoſed them three or four days to the ſun; then bruiſed or maſhed them, and boiled them in a quantity of water till it was almoſt all evoperated; then they ſtrained the remainder through a ſort of ſieve made of ruſhes, and preſerved it as a medicine in fluxes and pleuriſies, which were common in the iſland. When they were troubled with acute pains, they drew blood from the part affected with lancets made of Tavonas or ſharp ſtones.

THEIR wars, as has been obſerved before, were generally about the boundaries of their lands and paſture. The women attended them on thoſe occaſions, with proviſions, &c. and in caſe any of the men were killed, they carried off the dead, and interred them in caves. When any perſon died, they preſerved the body in this manner: firſt they carried it to a cave, and ſtretched it on a flat ſtone, where they opened it, and took out the bowels; then twice a day they waſhed the porous parts of the body, viz. the arm-pits, behind the ears, the groin, between the fingers, and the neck, with cold water: after waſhing it ſufficiently, they anointed thoſe parts with ſheep's butter, and ſprinkled them with a powder made of the duſt of decayed pine-trees and a ſort of bruſh-wood which the Spaniards call Breſſos, together with the powder of pumice-ſtone; then they let the body remain till it was perfectly dry, when the relations of the deceaſed came and ſwaddled it in ſheep or goat ſkins dreſſed; girding all tight with long leather thongs, they put it in the cave which had been ſet apart by the deceaſed for his burying-place, without any covering. The King could be buri-

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ed only in the cave of his anceſtors, in which the bodies were ſo diſpoſed as to be known again*. There were particular perſons ſet apart for this office of embalming, each ſex performing it for thoſe of their own. During the proceſs they watched the bodies very ſtrictly, to prevent the ravens from devouring them, the wife or huſband of the deceaſed bringing them victuals, and waiting on them during the time of their watching.

THEIR manner of holding their courts of judicature was as follows: they fixed on ſome large plain in the iſland, in the middle of which they placed a large and high ſquare ſtone, and on each ſide thereof ſeveral others of inferior ſize and height. On the day appointed for holding the court, the King (who was always preſent on theſe occaſions) was ſeated on the high ſtone, and the principal elders of the diſtrict on the leſſer ones, according to their ſeniority; and in this manner they heard and decided cauſes. When any one was ſentenced to corporal puniſhment, he was laid flat on the ground, the King delivering the ſtaff or ſceptre, which he always

* Not many years ago, two of thoſe embalmed bodies were taken out of a cave: they were entire, and as light as a cork; but quite freſh, and without any diſagreeable ſmell. Their hair, teeth, and garments were all ſound and freſh. About two years ago, I employed ſome of the natives of Tenerife to go into one of thoſe caves (which are almoſt inacceſſible) to try if they could find any of thoſe bodies; they brought me ſome bones, pieces of goat-ſkin garments, &c. and a ſcull with ſome hair upon it, which was black and lank; the garments were quite freſh, and had the hair upon them.

carried

carried with him, into the hands of ſome perſon, ordering him to give the offender ſuch a number of blows therewith as he thought his crime merited, and then commanded him to be taken from his preſence. For murder, the King took away the criminal's cattle and effects, and gave them to the relations of the deceaſed, and baniſhed the murderer from that diſtrict; but at the ſame time took him under his protection, ſo that the friends and relations of the deceaſed might not do him any hurt. They never puniſhed any perſon with death, ſaying, That it belonged to God alone to take away that life which he gave.

THE natives of this iſland did not worſhip idols, nor had any images of the Deity. Beſides the names they gave to God already mentioned, they called him Guararirari (i. e. Poſſeſſor of the World), Atguaychafunatuman (i. e. Poſſeſſor of Heaven), Atuman in their language ſignifying Heaven: after the conqueſt, they called the Virgin Mary, Atmaycequayarirari, the Mother of him who poſſeſſes the World.

THEY had a cuſtom among them, that when one perſon went to the houſe of another, he did not attempt to enter in, but ſat on a ſtone at the door, and either whiſtled or ſang till ſome one came out and deſired him to walk in. Whoever obſerved not this ceremony, but entered into another perſon's houſe without being invited, was liable to puniſhment, as they reckoned it a very great affront.

THEY had a wonderful facility in counting the number of their ſheep and goats when iſſuing tumultuouſly out of a fold, without ſo much as moving their lips or pointing to them with their fingers.

CHAP.

CHAP. IV.

Of the miraculous Image of our Lady of Candelaria; of the ſtealing away and reſtoring it, with the Conſequences thereof.*

IN the foregoing part of this hiſtory it was obſerved in what manner the Spaniards of Lancerota came to underſtand there was an image of the Virgin Mary in Tenerife. Diego de Herrera then, having in Lancerota ſome Guanches, who knew the place where it was, he went with them to Tenerife in ſearch of it, where, by means of a treaty of peace with the King of Guimar, he landed, and his Guanches ſecretly conveyed the image on board his ſhip; which, when he received, he ſailed with it for Lancerota, where the valuable prize was received with great demonſtrations of joy: they carried it in ſolemn proceſſion, at which were preſent all the people of the iſland; and afterwards depoſited it in the church of Rubicon with great care and reverence. How it came to Tenerife, is not certainly known; but it would appear, as it was found on the ſea-ſhore, that it had been on board ſome ſhip which was loſt near the iſlands, and ſo driven aſhore by the waves. The Spaniards relate many wonderful and fabulous ſtories of this image: one of which is ſo interwoven with the

* See the deſcription of the Canary Iſlands.

thread

thread of this hiſtory, that we cannot omit it, and is as follows. After the image had been placed on the altar of the church in Lancerota, it was found every morning with its face turned to the wall, notwithſtanding its being daily replaced in its proper poſition; this ſtruck the people with a great panic, who endeavoured, with many prayers and proceſſions, to remove this uncommon appearance of diſpleaſure in the image, but to no purpoſe. Wherefore Diego de Herrera and Donna Ignes Peraza, thinking it was not the will of God that the image ſhould remain in Lancerota, reſolved to reſtore it to the natives of Tenerife. Accordingly Herrera went with ſome veſſels, anchored in a port, where the King of Guimar came to meet him, at the head of a great number of armed men, thinking he was come, as at other times, to plunder and carry off the natives and cattle; but when he heard Herrera declare that he was come only to return the image, he was greatly amazed, and would not believe him till he produced the image before them: upon which ſome of the Guanches ran with all ſpeed to the cave where it was wont to ſtand, but not finding it there, they returned, and acquainted the King and the reſt, who all ſet up a moſt doleful cry, earneſtly intreating Herrera to return them their image, which he did with great chearfulneſs, being much ſtruck with, and edified by, the appearance of ſuch devotion and regard in the Guanches to the Virgin. Before he returned to Lancerota, they, as a mark of gratitude, preſented him with as many ſheep and goats as loaded his ſhips, and together with this, free liberty to ſend veſſels to trade with them. At that time Herrera enquired of the

natives

natives whether they had miſſed the image from the cave while it was at Lancerota? To which they replied, that it was ſeen in the cave daily until his arrival: and moreover, that in that time it often went and viſited the King and ſome of the Guanches. My author ſays this muſt have been ſome angel, ſent there to repreſent the image in its abſence, for the conſolation of the natives, and the honour and glory of the moſt holy Virgin Mary.

SOME months after this, Sancho Herrera went to Tenerife with ſeveral ſhips, well manned, to try if any method could be found to bring the iſland under ſubjection by means of the treaty of peace and commerce with Diego de Herrera, his father, had ſettled with the King of Guimar.

THIS prince, in return for the good-will Diego had ſhewn him in returning the image, gave conſent that Sancho Herrera ſhould land and build a tower or fort at the port of Anaſo, now called Santa Cruz, which Herrera pretended was for the benefit of commerce, and to cement the friendſhip between the two nations. In order to prevent quarrels or diſputes between them, ſeveral wholeſome laws were made and agreed on, particularly the following; that if any perſon of the one nation did an injury to one of the other, the delinquent was to be delivered to the offended party, to be puniſhed as he might think proper. Some time after concluding this treaty, and the building of the tower, it happened that ſome Spaniards carried away a parcel of ſheep belonging to the Guanches; complaint of which being made to Herrera, he delivered up the offenders to the King; who, after ſeverely reprimanding them,

them, inſtead of putting them to death according to agreement, generouſly ſent them back to Herrera. It was not long before the Guanches did ſome injury to the Spaniards, who making complaint thereof to the King, he cauſed the delinquents to be delivered to Sancho Herrera; but he, forgetful of the example of clemency and generoſity which the King of Guimar had ſhewn him, cauſed them all to be hanged up. When this was made known to the King and the Guanches, they were filled with indignation at this ungenerous behaviour, and reſolved to drive the Spaniards out of the iſland, and to raze the fort to the ground: all which they performed, and put the whole garriſon to death, except five, who had the good luck to get to the ſhips in the port, on board one of which Sancho Herrera happened to be at the time of the attack, and from whence he was ſpectator of the deſtruction of his fort, and the death of his people, without being able to prevent the one or aſſiſt the other. So that after taking ſo much pains to no purpoſe, he was obliged to return to Lancerota. After this miſcarriage of Sancho Herrera, no farther attempt was made upon Tenerife, until Alonzo de Lugo undertook the conqueſt of it, after he had completed the reduction of Palma; when, leaving a ſufficient number of men on that iſland to keep all things quiet, he embarked with a thouſand veterans and ſome horſe, well armed and equipped, in order to ſubdue the iſland of Tenerife.

CHAP. V.

Alonzo de Lugo lands in Tenerife.

THE armament from the iſland of Palma, commanded by Alonzo de Lugo, arrived at the port of Anaſo on the 3d day of May, 1493, which day, among thoſe who profeſs the Romiſh religion, is the feſtival of the Holy Croſs, and on this account Alonzo de Lugo named the port Santa Cruz, which name it ſtill retains.

DISEMBARKING his troops, he marched up the high and ſteep mountain above the port, on the top of which commences the plain now called the Laguna, and where the city of that name ſtands.

PROCEEDING forwards, he came to a plain, where is now the hermitage called de Gracia; there he encamped, and was waited on by Acaymo, King of Guimar, and the Kings of Anaga, Adehe, and Abona, with whom he entered into a league. They informed him of the ſtrength of Ventomo, King of Taora, who was then at war with all the Kings of the iſland: having received this intelligence, he marched towards him. The King of Taora met him with only three hundred choſen men, and demanded what he wanted of him? Alonzo de Lugo told him he came only to court his friendſhip, to requeſt him to embrace Chriſtianity, and

and become a vaſſal to the King of Spain, who would heap many favours on him.

To this the King of Taora replied, that as to his propoſal of peace and friendſhip, he accepted it moſt willingly, and would furniſh him with any thing he wanted, and that the iſland could afford, either for his uſe or refreſhment; for none ſhould ever have reaſon to ſay of him, that he rejected or deſpiſed the proffered friendſhip of any man: but as to embracing Chriſtianity, he did not know what he meant by that. In anſwer to his becoming a vaſſal to the King of Spain, he ſaid, he knew him not, neither would he, who was free-born, ſubject himſelf to any man; but as he had all his life-time been free, ſo he intended to die. Having thus anſwered Alonzo's propoſals, he left him, and went to his own diſtrict. Alonzo de Lugo deſpiſing Ventomo's anſwer, marched forward, and encamped at a place called Aguere, from whence he made inroads into the country, imagining from what had been told him of the King of Taora, that if he once conquered that chief, the reſt of the iſland muſt ſubmit at once. So paſſing by the diſtricts of Anago, Tacoronte, and Tegueſte, without meeting with any reſiſtance, he came to Orotava, then called by the natives Aracifapale, where he made a great booty of cattle; with which he was returning back, when Ventomo aſſembled his three hundred men, and gave the command of them to his brother, with orders to haraſs the Spaniards in their retreat in the narrow and difficult paſſes, that they might be detained until ſuch time as he could draw together the reſt of his forces to attack them. Accordingly, as the Spaniards were

paſſing a narrow defile, ſurrounded with high cliffs or mountains, the three hundred Guanches, who lay in ambuſh, gave a great ſhout and whiſtle, and then fell on them with ſuch fury, that they put them entirely to the rout, for the Spaniards could make no uſe of their cavalry in that place, on which they much depended, nor avail themſelves of the ſuperiority of their numbers; ſo that there was no remedy but in a precipitate flight. The Guanches purſued them cloſely, making great ſlaughter of the fugitives. The King's brother having ſat down upon a ſtone by the way-ſide to reſt himſelf, being much fatigued, Ventomo came up to him with the forces he had gathered together, and ſeeing his brother ſitting there by himſelf, he reprimanded him ſeverely; but the other replied with great coolneſs, "I have done my part in vanquiſhing the enemy, now the butchers are doing theirs in killing them." In this battle the greateſt part of Alonzo's army periſhed; and as the place where it was fought lay near Centejo, it was called la Matanſa de Centejo, i. e. the Slaughter of Centejo, which name it ſtill retains. In this action the Spaniards loſt ſix hundred men, and Alonzo de Lugo himſelf narrowly eſcaped; in the battle he was knocked off his horſe, by a blow with a ſtone on his mouth, which beat out ſome of his teeth; and as he lay on the ground, he was ſurrounded by ſome Guanches, who killed his horſe, but he himſelf was bravely defended by Pedro Benitez, ſurnamed the One-eyed, who reſcued him out of their hands, and gave him another horſe, which he mounted, and eſcaped with ſome of his troops to the port, where the ſhips received them on board, and immediately diſpatched

diſpatched their boats to go along the coaſt in queſt of the reſt who had eſcaped from the battle: they found ninety together, who, by ſwimming, had ſaved themſelves on a rock in the ſea, whom they took off and brought to the ſhips. Some days after they had collected together their ſcattered troops, and refreſhed them, they landed in the ſame port, but were attacked and beaten by the natives, ſo that they were obliged again to embark with ſome loſs. Quite diſpirited by theſe misfortunes, Alonzo knew not what courſe to take; for he could not pretend to land again, having loſt in the two battles upwards of ſeven hundred men. At length he returned with the remains of his troops to Gran Canaria, where he and his men were hoſpitably received by his old friends, who gave him all the aſſiſtance in their power. From thence he ſent to ſome merchants at Seville, who had aſſiſted him with money in his expedition to Palma, requeſting another ſupply, which they granted. With this money he levied troops in Gran Canaria; at the ſame time the Duke of Medina Sidonia ſent ſix carvels, having on board ſix hundred and fifty men and forty horſes, commanded by Bartolomeo Eſtupinan: Ignes Peraza, widow of Diego de Herrera, alſo ſent him a reinforcement of troops from Lancerota.

CHAP. VI.

The Sequel of the Conqueſt.

ALONZO DE LUGO now found himſelf at the head of a thouſand foot and ſeventy horſe, all completely armed. With theſe forces he embarked in the ſix carvels and other veſſels: Juan Melian de Betancour, ſon-in law to Don Alonzo Jaimes de Sotomajor, went as Alferez, or Standard-bearer, to the expedition, carrying the ſtandard of Gran Canaria. The fleet arrived at Santa Cruz, where the greater part of the forces landed, and marched directly to the plain of Laguna, where they had a ſlight ſkirmiſh with the Guanches, near the hermitage of Gracia. From thence proceeding forward to Taora, in two diviſions, they came near the army of the Guanches, being the united forces of the iſland, with whom they had many encounters. But the natives, ſeeing the number and good order of the Spaniards, the precautions they took in avoiding ambuſcades and difficult paſſes, and conſidering the ſmall ſucceſs they had had in their frequent ſkirmiſhes with them, and alſo, that notwithſtanding the great blow they gave them at Centejo, they returned in ſo ſhort a time, and with ſo formidable an army; they began to think ſeriouſly of treating with them. Accordingly aſſembling all the chief men of the iſland, they ſent to Alonzo de Lugo to beg a truce, in order

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to have a conference with him; which he immediately granted. They accordingly came, and were received with great civility, and nobly entertained. They then demanded of him, what motives had induced the Spaniards to invade the iſland in that hoſtile manner, diſturbing the repoſe of the inhabitants, plundering them of their cattle, and carrying the people into captivity, without having received any provocation from them; and deſired alſo to know on what pretenſions he continued to make war upon them? To all which Alonzo de Lugo replied, that he had no other deſign than to make them become Chriſtians, and ſerve God in a right manner; which if they would conſent to, he would ſuffer them to remain in the quiet and peaceable poſſeſſion of their lands, cattle, and other effects. The Guanches, after taking this propoſal into conſideration, came to Alonzo de Lugo, and told him they were willing to become Chriſtians: whereupon all the Guanches then preſent were immediately baptized; and for ſeveral days after, others came in from all parts of the iſland, until ſuch time as all the inhabitants of the iſland had received baptiſm. This ſudden revolution gave great joy to Alonzo de Lugo, who now ſaw the whole iſland reduced without bloodſhed, for which he gave God thanks, and founded a hermitage on the ſpot where the treaty with the Guanches was concluded, and called it Nueſtra Senora de la Victoria, i. e. Our Lady of Victory: it is ſituated in the road between Orotavia and the city of Laguna.

HAVING quieted the natives, and ſettled the government on a regular plan, he went through the iſland in queſt of a proper place for building

a city. At length he made choice of a ſpot in the plain of Laguna, where he laid the foundation of a city on the 25th day of July, 1495, being St. Chriſtopher's day, and therefore called it St. Chriſtobal de la Laguna. When he landed at Santa Cruz, he left ſome people there to erect a fort, for the ſecurity of his troops, where, in caſe of any diſaſter befalling them, ſuch as that they met with at Matanza de Centejo, they might have a place of refuge to fly to. This town of Santa Cruz is now become the largeſt of any in the Canary Iſlands.

After the reduction of Tenerife, moſt of the officers and ſoldiers returned to Spain. To thoſe who choſe to remain in the iſland, Alonzo gave lands for their maintenance: and ſent advice to Caſtille, to their Majeſties, Ferdinando and Iſabella, of what he had done, who were highly pleaſed with the news of the conqueſt of all the Canary Iſlands, which had coſt them ſo much blood and treaſure, but were now, with the kingdom of Granada, annexed to the crown of Caſtille: ſo that the Italians, French, and other Europeans could no longer upbraid the Spaniards with going into foreign climes in ſearch of countries to conquer, while they could not expel the Moors from their own.

King Ferdinando appointed Alonzo de Lugo* Governor of the iſlands of Tenerife and Palma,

* It is remarkable, that the Marquis de St. Andrés, the deſcendant from Alonzo de Lugo in the direct line, was, about two years ago, confined in the Inquiſition at Gran Canaria, although his anceſtor was the very perſon who brought the natives of Tenerife to embrace the Romiſh faith.

with

with the title of Lieutenant-governor of the Canary Iſlands; and inveſted him with power to diſtribute lands amongſt thoſe who had aſſiſted in the conqueſt, and others who might ſettle on the iſland: his Majeſty likewiſe granted them, for their encouragement, many privileges and exemptions. The firſt Regidors of Teneriſe were Chriſtoval de Balde Eſpina, Pedro Mexia, Guillen Caſtellano, Lopez Fernandez, Pedro Benitez, and Geronimo de Valdez. From thoſe ſix are deſcended the major part of the gentry of the iſland of Tenerife.

ALONZO DE LUGO appointed Hernando de Truxillo his Lieutenant or Deputy-governor; and Franciſco de Gorvaran, Alcalde Major: the Jurados were Franciſco de Alvornas, and Juan de Vadajos; and the place of Clerk of the Cavildo was given to Alonzo de la Fuente.

CHAP. VII.

Cruelties of Donna Beatriz Bobadilla. She marries Alonzo de Lugo. Her Death. Alonzo de Lugo diveſted of the Government of Hierro and Gomera, and baniſhed thoſe Iſlands.

IT has already been obſerved in the courſe of this hiſtory, that Donna Beatriz Bobadilla, after the eſcape of her priſoner, the poet Hernando de Vera, returned back with ſhame to her iſland of Gomera. It ſeems, before ſhe went on that unſucceſsful expedition, ſhe had left her ſon in charge of Alonzo de Lugo, and had entered into a contract of marriage with him, which was to be conſummated on her return from Caſtille. Accordingly, after the conqueſt of Tenerife, he came to Gomera, where they were married. From thence they went to reſide in Tenerife: but before that time, and while Alonzo de Lugo was in Gomera, one of the principal inhabitants there, named Nunes de Caſtaneda, being too open in his cenſures of Donna Beatriz Bobadilla's conduct, had dropt ſome expreſſions tending to impeach her continency during her ſtate of widowhood. When this came to her ears, ſhe ſent for him privately one night, and bringing him to confeſs what he had ſaid, directly cauſed him to be hanged on a beam in her own houſe; and next morning ordered the dead body to be cut down, and afterwards

wards hanged on a palm-tree in the ſquare before his own gate. Upon which his wife went immediately to Spain, to lay her complaints before their Majeſties of this cruel action. After Alonzo de Lugo and his wife went to dwell at Tenerife, Donna Beatriz received letters from ſome of her vaſſals in Gomera, accuſing Hernand Munos, whom ſhe had left to govern the iſland of a deſign of rebelling againſt her, and delivering the iſland to Sancho Herrera, her firſt huſband's brother, and Lord of Lancerota and Fuertaventura, with whom ſhe had ſome diſputes concerning the inheritance of the iſlands of Gomera and Hierro. On the receipt of theſe letters ſhe embarked privately, with thirty men, and landed in Gomera; with theſe ſhe entered the tower, and ſent for Hernand Munos. When he came, ſhe commanded her people to ſeize his ſword, and charged him with treaſon; which accuſation confounded him greatly: but being conſcious of his innocence, and under no obligations to her, he ſtrenuouſly denied the charge, aſſerting that he was no traitor. Enraged by her ſuſpicions and the firmneſs of his anſwer, ſhe ordered her men to hang him in the ſquare of the tower, without making any farther enquiry into the matter; and then returned to Tenerife, leaving orders for his interment near the grave of her firſt huſband. The widow of the deceaſed Munos went immediately to Spain, to make complaint againſt Donna Beatriz Bobadilla, for the murder of her huſband and the many abuſes and acts of injuſtice ſhe had committed in the iſland: in conſequence of which ſhe was ordered to repair to court, to anſwer to the complaints and charges brought againſt her. She, confiding

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in her intereſt there, and deſiring to ſee her native country, willingly obeyed the ſummons, although her huſband, Alonzo de Lugo, uſed all his endeavours to diſſuade her from going to Spain.

When ſhe arrived there, ſhe was received with much ſhew of eſteem and friendſhip by the Queen Iſabella, who was then at Medina del Campo: however, ſoon after Donna Beatriz was one morning found dead in her bed; but to what cauſe the ſuddenneſs of her death was owing, no one pretended to know. The Queen cauſed her to be interred with great pomp. She left a ſon with Alonza de Lugo, named Guillen Peraza, whom ſhe had by her firſt huſband, Hernand Peraza: he was heir to the iſlands Hierro and Gomera, and ſtiled Conde de la Gomera, being the firſt perſon who had the title of Count in the Canary Iſlands. When this youth attained the age of fourteen years, he applied to his father-in-law to put him in poſſeſſion of the government of his two iſlands; but was put off from time to time with frivolous excuſes and pretences that he was too young to govern them. Being at length tired with repeated applications to no purpoſe, he became very uneaſy, made complaint privately to ſome of his intimates, one of whom was Alonzo del Campo, a man of great reſolution, who, correſponding with ſome others, ſecretly prepared a bark, and then went with Guillen Peraza to Alonzo de Lugo, and in a formal manner demanded the ſurrender of the government of the two iſlands into the hands of Guillen Peraza, to whom of right it belonged. Alonzo de Lugo anſwered, that he would, in a proper time, quit the adminiſtration.

of

of them in his favour, but could not think of doing it till ſuch time as Guillen Peraza might be better qualified, by age and experience, to manage ſuch important buſineſs as the government of his eſtates. This anſwer being no way ſatisfactory to Guillen or the conſpirators, after conſiderable altercation, Alonzo del Campo roſe up and told him, that they had prepared a bark to carry him out of the iſland, into which he muſt immediately go without reſiſtance, otherwiſe it ſhould coſt him his life. The Governor knowing he had no force at hand to oppoſe the conſpirators, who were numerous and reſolute, and that the Spaniards and Gomerans bore him an inveterate hatred, on account of his countenancing his wife Donna Beatriz Bobadilla in the cruelty and injuſtice ſhe exerciſed in Gomera; on theſe conſiderations he acquieſced, and embarked without making any reſiſtance. As ſoon as he was on board, the bark ſailed for Tenerife. Thus Alonzo de Lugo loſt the government of the iſlands of Hierro and Gomera, which were afterwards ruled by Guillen Peraza, their lawful maſter, to the general ſatisfaction of all the inhabitants.

AN

ENQUIRY

CONCERNING THE

ORIGIN of the NATIVES

OF THE

CANARY ISLANDS.

PLINY ſays, "There are no inhabitants "in the Fortunate Iſlands." And in another place he ſays, "In Canaria are veſ-"tiges of buildings, which teſtify that it was "formerly inhabited."

PLUTARCH's Fortunate Iſlands were alſo peopled, according to his account of them; for he ſays in one place, "The ſoil is ſo abundant-"ly fruitful, that it produces ſpontaneouſly "plants and fruits, for uſe and delicacy, ſuffi-"cient to anſwer the wants and delight the pa-"lates of the inhabitants." Deſcribing the temperature of the climate, he ſays, "It is "firmly believed even by the barbarous natives "themſelves, that this is the ſeat of the Bleſ-"ſed."

IF theſe iſlands were formerly inhabited, what became of the natives afterwards? for Madeira and Porto Santo, when diſcovered by the Portugueze,

gueze, were utterly deſtitute of inhabitants. It muſt have been owing to ſome uncommon event, that all theſe people abandoned their native country, without ſo much as leaving a ſingle family behind. But if they periſhed in the iſlands, it is ſtill more extraordinary; for we never heard of the whole inhabitants of any country being deſtroyed without exception, by war, famine, peſtilence, or any other calamity. If I may be allowed to gueſs at the cauſe of this depopulation, we muſt obſerve that almoſt two thirds of each of the Canary Iſlands are now covered with calcined rocks, pumice-ſtones, and black duſt or aſhes, which have formerly been thrown out from volcanos, the remains of which are ſtill to be ſeen in every one of thoſe iſlands.

I do not think it improbable, that many of the natives might have been deſtroyed by thoſe violent eruptions; and that the remainder being terrified, abandoned their country, and went in queſt of new habitations: but where they went, is a queſtion not eaſily ſolved; though ſome writers aſſert, that they paſſed over to America: but this is mere conjecture.

From two paſſages in the Nubian Geographer, it would ſeem that there were inhabitants in the Canary Iſlands, Madeira, or Porto Santo, ſome time after the conqueſt of Spain by the Moors, and before the Spaniards expelled the Moors from Liſbon in 1147. Of this the reader may judge for himſelf, as I ſhall here tranſcribe thoſe paſſages.

Part I. Of the Third Climate. "In this "ſea is alſo the iſland of two brothers, magi-"cians; the one of which is called Sciarraham, "and the other Sciaram.

"This

"THIS port is oppoſite to Aſafi *, and is at "ſo ſmall a diſtance from it, that, when the "air on the ſea is clear and free from clouds, "you can diſcern ſmoke on the continent. "There is alſo in this ſea an iſland of ſheep, "which is large and covered with a dark cloud †; "in which iſland are innumerable ſheep, but "ſmall, and their fleſh extremely bitter to the "taſte, and unfit for food; and this likewiſe "appears from the relation of the Almaghru-"rin (Wanderers)."

PART I. Of the Fourth Climate. "Op-"poſite to Liſbon (which is ſituated on the "coaſt of the Dark Sea), on the South bank of "the river is the caſtle of Almaaden (of trea-"ſure), ſo called from gold which is thrown "out after a ſtorm at ſea. From Liſbon went "out Almaghrurin (the Wanderers), who at-"tempted the Dark Sea, to make diſcoveries; "and from them a path in the town, not far "from the lake, takes its name, which it will "retain to lateſt ages.

* That this is Azaffi in Barbary is beyond all doubt, as may be ſeen by what he ſays thereof in the deſcription of the kingdom of Morocco: although Porto Santo is not ſo near the continent as he repreſents it; yet it is exactly, as he ſays, fronting Aſafi, or oppoſite to it.

† This anſwers exactly to the gloom or cloud that ſurrounded Madeira, when diſcovered by the Portugueze, and which made them afraid to venture near it. The iſlands Tenerife, Palma, and Madeira appear at a diſtance (when the trade-wind blows) like thick dark clouds. Madeira was full of woods when diſcovered, which no doubt attracted the vapours, and made it appear more gloomy.

"AND

" And this is their hiſtory. Eight men, who " were couſins, having built a merchant ſhip, " and provided it with water and neceſſary pro- " viſions for ſeveral months, began their voy- " age as ſoon as the eaſt wind began to blow: " and when they had ſailed almoſt eleven days, " with a fair wind, they came at laſt to a cer- " tain ſea, whoſe thick waters had a diſagree- " able ſmell, where there were many rocks and " a duſky light: wherefore, being afraid of " certain ſhipwreck, they altered their courſe, " and ſailing twelve days to the ſouth, they " landed upon an iſland of ſheep, or cattle, " where innumerable flocks ſtrayed without a " ſhepherd or guide. Here they found a foun- " tain of running water, which was overſhadow- " ed by a wild fig-tree. And having caught ſome " ſheep, or cattle, they killed them; but per- " ceiving their fleſh ſo bitter that it could not " be eaten, they only took their ſkins. After " this, ſailing alſo twelve days at the ſouth, " they deſcried at a diſtance a certain iſland, " and ſeeing habitations and cultivated lands, " they ſailed near to it, to make farther diſco- " veries. But not long after, they were ſur- " rounded with boats, taken priſoners, and con- " ducted, together with their ſhip, to a certain " town ſituated on the ſea-coaſt; where, when " they arrived, they ſaw reddiſh men, with thin " and long hair, and tall in ſtature; the women " were alſo ſurprizingly beautiful. They were " kept there for three days, in a certain houſe; " but on the fourth day a man came to them, " and aſked them, in Arabic, concerning their con- " dition, for what they came, and to whom they " belonged? When they had told him all their

" ſtory,

" ſtory, he promiſed happy things to them, and
" at the ſame time told them he was the King's
" interpreter. Wherefore, the next day, being
" brought to the King, and interrogated by him
" about the ſame things which the interpreter
" had aſked, they told the King the ſame ſtory
" which they had told the interpreter the day
" before; that they had ventured to ſea to diſ-
" cover whatever was remarkable or wonderful
" in it, and to penetrate to its utmoſt bounds.
" The King hearing theſe things, laughed, and
" ſaid to the interpreter, Tell theſe men, that
" my father commanded ſome of his ſubjects to
" ſail this ſea; and they ſailed by its breadth a
" whole month, ſo that the light failed them
" altogether, and ſo their voyage was vain and
" uſeleſs. Moreover, the King commanded the
" interpreter to promiſe good things in his name
" to theſe people, and to bid them put their
" confidence in him. They were then con-
" ducted back to the place of their confine-
" ment, and detained there till the weſt wind
" began to blow. Then being put into a boat,
" with their eyes bound, they were ſent to ſea;
" where, according to their relation, they re-
" mained three days and nights: at length they
" arrived at the continent, where they were put
" on ſhore, with their hands tied behind their
" backs, and thus left to ſhift for themſelves.
" In this condition they lay till day-break, dur-
" ing which time they ſuffered the greateſt un-
" eaſineſs from being bound ſo tight. But at
" length hearing a noiſe of human voices, they
" altogether called aloud for help; when ſome
" people approaching, and ſeeing them in this
" miſerable condition, enquired of them the
" cauſe;

" cauſe; theſe people (who were barbarians)
" aſked them if they knew how far they were
" from their own country? To which they re-
" plied, they could not tell. Upon this they
" were told that it was two months travel. The
" commander of theſe unfortunate men hear-
" ing this, burſt out into this exclamation, Va
" Asfi! i. e. Alas! what we ſuffer! and the
" place has ever ſince been called Asfi. It is a
" harbour in the weſtermoſt part of the coaſt,
" of which we have already made mention."

As the Nubian Geographer had not the above mentioned account from the adventurers themſelves, we may reaſonably conclude that we have not the relation of the voyage exactly as it was performed: but if there is any truth in it at all, the iſland where the voyagers were blind-folded, and from thence ſent to Azaffi, can be no other than one of the Canary Iſlands, Madeira, or Porto Santo, all which lie within three days ſail of Azaffi.

Of all thoſe iſlands, Fuertaventura bids faireſt for the iſland of the two brothers, magicians, becauſe in clear weather it may be perceived from the continent of that part of Africa ſituated to the ſouth-weſt of Azaffi.

Now as Azaffi was at that time the remoteſt ſea-port town to the ſouth-weſt, it is probable that the natives of the continent oppoſite to Fuertaventura, coming to Azaffi to trade, might inform the inhabitants of that town, that from their coaſt they always, in clear weather, obſerved an iſland. This will account for our author's ſaying, " This port looks towards Azaffi,
" and is at ſo ſmall a diſtance from it, that,
" when the air on the ſea is clear and free from
" clouds,

" clouds, you can diſcern ſmoke on the conti-
" nent.

I ſhall now proceed to give ſome account of the original of thoſe people deſcribed in the foregoing Hiſtory of the Diſcovery and Conqueſt of the Canary Iſlands. The author of that Hiſtory has written no leſs than three folio pages to confute an opinion, held by ſome, that the natives of the Canaries were the deſcendants of the ten tribes of Iſrael that were carried into captivity by the Aſſyrians.

His own opinion is, that they came from Mauritania; and this he founds on the reſemblance of names of places in Africa and in the iſlands; for ſays he, " Telde, which is the name
" of the oldeſt habitation in Canaria, Orotava,
" and Tegeſte, are all names which we find
" given to places in Mauritania and in Mount
" Atlas. It is to be ſuppoſed that Canaria,
" Fuertaventura, and Lancerota were peopled
" by the Alarbes, who are the nation moſt
" eſteemed in Barbary; for the natives of thoſe
" iſlands named milk Aho, and barley Temaſen,
" which are the names that are given to thoſe
" things in the language of the Alarbes of Bar-
" bary." He adds, that

" Among the books of a library that was in
" the cathedral of St. Anna, in Canaria, there
" was one, ſo much disfigured and torn that it
" wanted both the beginning and the end; it
" treated of the Romans, and gave an account,
" that when Africa was a Roman province, the
" natives of Mauritania rebelled, and killed
" their Preſidents and Governors; upon which
" the ſenate, reſolving to puniſh and make a ſe-
" vere example of the rebels, ſent a powerful

" army

" army into Mauritania, which vanquiſhed and " reduced them again to obedience: ſoon after, " the ringleaders of the rebellion were put to " death, and the tongues of the common ſort, " and of their wives and children, were cut out, " and then they were all put on board veſſels, " with ſome grain and cattle, and tranſported to " the Canary Iſlands *."

WHETHER the Canarians were exiles from Africa, or not, I ſhall not pretend to determine; but am perſuaded they came originally from thence. This may eaſily be proved from the ſimilitude of cuſtoms and language in South Barbary, to thoſe of the natives of all the Canary Iſlands, excepting Tenerife †.

FOR inſtance, the Libyans ‡, before they gave their daughters in marriage, kept them apart ſome time, and fed them with milk till they became very fat. When any of them were wounded, they poured hot butter into the wound. And their principal diſh, called Couſcouſſou, was much the ſame with the Goffio of the Canarians.

* One Thomas Nicols, who lived ſeven years in the Canary Iſlands, and wrote a hiſtory of them, ſays, that the beſt account he could get of the origin of the natives, was that they were exiles from Africa, baniſhed thence by the Romans, who cut out their tongues for blaſpheming their Gods.

† The language in Tenerife, at the time of the conqueſt, had no affinity to thoſe ſpoken in the reſt of the iſlands: by the annexed ſpecimen it ſeems to have ſome reſemblance of the Peruvian or ſome other of the American tongues.

‡ See the Deſcription of Africa.

BUT

But the greateſt proof lies in the ſimilitude between the Canarian and Libyan languages, as may be obſerved in the following collection of words gathered out of the Hiſtory of the Diſcovery and Conqueſt. My author is miſtaken when he ſays, the languages of the iſlands reſembled the language ſpoken by the Alarbes or Arabs of Barbary; for the two words he mentions are not Arabic, but Shillha, the language now ſpoken in the mountains in the kingdoms of Morocco, Suz, and other parts of South Barbary. Although the number of the words in the ſpecimen of the languages of the iſlands, excluſive of that of Teneriſe, amount to more than eighty, yet there are not above twenty of them which I can rightly deduce from the Shillha: which may cauſe an objection to what I aſſert concerning the original of the Canarians; but it muſt be conſidered, that ſome of the dialects of the Libyan tongue are as much different from one another, as the Canarian is from the Shillha; yet they are all branches of one original language, as I ſhall ſhew hereafter, in the deſcription of Africa.

It is evident that the Libyans did not come to the Canary Iſlands till after Pliny had wrote his Natural Hiſtory; for he tells us that thoſe iſlands were then uninhabited; and it is as clear it muſt have been before the conqueſt of Barbary by the Arabs, otherwiſe we ſhould have found ſome of the ceremonies of the Mahomedan religion * among the Canarians.

It is even not improbable that the Libyans who firſt ſettled in the iſlands, fled thither to

* All the Libyans profeſs Mahomedaniſm.

avoid

avoid falling into the hands of the victorious Arabs.

THE natives of the Canary Islands, at the time of the conquest, knew not the use of boats, consequently the inhabitants of one island could not have any intercourse with those of another; yet, says my author, the languages of all of them, except that of Tenerife, though very different, had some affinity to each other.

A COLLECTION *of all the* WORDS *extant in the Languages of the ancient Inhabitants of the Canary Islands, gathered from the History of the Discovery and Conquest, together with the Words of the same meaning in the Shillha or Libyan Tongue that resemble them.*

Lancerota and Fuertaventura Dialect.		*Shillha, a Dialect of the Libyan Tongue.*
Aho	Milk	Agcho.
Temasen	Barley	Tomzeen.
Tezzeses	Sticks, which the natives used as weapons.	Tezezreat, a tree.
Mahay, Altihay	Valiant or Honourable Men.	
Eseguen	Houses of Devotion.	Fquir, a Priest. See the words of the Canarians.
Tamarco	A Garment.	
Guapil	A Cap.	
Maho	A Shoe.	
Goffio	Barley-meal roasted.	

Taffiaque

Lancerota and Fuertaventura Dialect.		*Shillha.*
Taffiaque	Stones ſharpened, uſed inſtead of knives.	
Guanil	Wild Goats.	
Harhuy	Skins or Leather.	
Gomeran Dialect.		
Gomera	The name of the Iſland.	Gumeri, a Tribe of Africans.
Taginaſte	A certain tree.	Taginaſt, a Palm-tree.
Tahuyan	Petticoats of goats ſkins.	Tahuyat, a Blanket or Cloth.
Hierronian Dialect.		
Eſero	The name of the Iſland, which ſignified Strong. See the words of the Palmeſe.	

Hierronian Dialect.		*Sbillba.*
Garſe	The famous Tree which yielded Water.	
Aguamanes	Roots of Fern, roaſted, beaten, and ſoaked in butter.	
Ahemon	Water.	Amon. In the Azanaga dialect, Emma.
Achemen	Milk.	
Aculan	Butter.	
Aran	Roots of Fern.	
Verdones / Tomaſaques	Long Poles.	
Guatatiboa	A gathering together of the People to a Feaſt.	
Fubaque	A fat Sheep.	
Eraoranzan	Their Male Deity.	
Moneyba	Their Female Deity.	
Aranjairo	A Mediator.	

Canarian

Canarian Dialect.		*Shillha.*
Acoran	God.	Mkoorn. In the Showiyah dialect, Amoukran, Great, or Maſter, or Lord.
Tibicenas	Apparitions in form of a Shock-Dog.	
Guanarteme	A King.	
Faycag.	A Prieſt or Lawyer, next in dignity to the King.	Fqair.
Almogaren	Houſes of Devotion, or Temples.	Talmogaren.
Magados	Poles or Sticks, uſed as Weapons.	
Amodagas	Ditto, ſharp-pointed and hardened by fire.	
Sabor	The Privy Council.	
Gayres	The Members of the Privy Council	Mgar, a Ruler, or Man of Note.
Gama	Enough.	
Magadas.	A kind of Nuns, or religious Women.	
Tamoganteen	Houſes.	Tigameen.
Aridaman	Goats.	

Taharan

Canarian Dialect.		*Shillha.*
Taharan	Sheep.	
Taguacen	Hogs.	
Tamazanona }	Fleſh fried in Butter.	
Aſamotan * }	Barley.	
Archormaſe	Green Figs.	Tarkarmuſt, alſo Eckor-
Tehaunenen	Dried Figs.	ran.
Aho	Milk.	Agho, or Agcho.
Carianas	Seroons or Baſkets, made of Ruſhes or Palms.	Carian.
Adargoma	Shoulders of a Rock.	
Ataycate	Great or Stout Heart.	Tarkiſt, the Heart.
Arabiſenen	A Savage.	

* I am apt to imagine my author has tranſpoſed theſe words through negligence; and that the firſt ſignifies Barley, as it did in Lancerota and Fuertaventura.

Doramas

Canarian Dialect.		*Shillha.*
Doramas	Noſtrils.	
Atirtiſma	The Name by which they invoked God.	Ater, High or Lofty. Atirtiſma may mean the Lofty One, or Moſt High. The ancients inform us that Atlas was called by the natives Ater, Dyr, and Adyrrim *.

Palmeſe Dialect.		*Shillha.*
Benehoare	The name of the Iſland.	Beni-Howare. A tribe of Africans on Atlas.
Tagragigo	Hot Water, or a Well of Medicinal Water.	
Tebercorade	Good Water.	
Tocande	Calcined Stones, ſuch as are thrown out by volcanos.	

* Now, the Libyans call a Mountain, Athrair and Adrair.

Tigo,

Palmeſe Dialect.		*Shillha.*
Tigo, or Tigot	Heaven.	Tigot.
Tigotan	The Heavens.	Tigotan.
Mayantigo	A Man's name, meaning Heavenly, Reſembling Heaven, or that he was Amiable as Part of Heaven.	
Aganeye	A man's name, who had loſt his arm; the word ſignifying, an Arm cut off.	
Aſuquahe	Black or Duſkey.	
Thener	A Mountain.	Athrair, in the Showiyah dialect.
Tedote	A Hill.	
Aguyan	A Dog.	
Adeyhamen	Under the Water: ſo they termed a diſtrict overlooked by eminences in which were the water-ſprings.	Douwaman.

Palmeſe Dialect.		*Shillba.*
Acer.	A Strong Hold, or inacceſſible Place. In the Hierronian dialect it had the ſame ſignification.	
Teguibite	Sheep or Goats Fleſh.	
Iffe	White.	
Atiniviva.	Hogs.	
Adago.	Goats Milk.	
Rueſco	Roots of Malvas.	
Abora	God.	
Guirres	Ravens or Crows:	
Irvene	Apparitions. Perhaps from	Rben, Gods.
Vacaguare	I want to die.	
Mocas	Goads, ſharp-pointed and hardened by fire.	

Y iguida

Palmeſe Dialect.		*Sbillha.*
Y iguida y iguan Idafe	It will fall! Idafe will fall!	Y want y dir Idafe.
Guegerte y guantaro	Give to it, and it will not fall.	Ifkaſt, Oreyder.

THE

THE above ſpecimen of the ſeveral languages of the Canarian Iſlands is written according to the Spaniſh orthography; and it muſt be obſerved that Gua, Gue, muſt in Engliſh be pronounced Wa, We; Ch, as in the word Cherry, &c. the Spaniſh J is ſounded gutturally. Our Spaniſh author has given the terminations of his language to the above Canarian words; for a Spaniard cannot pronounce a word without terminating it with a vowel, except thoſe words which end in d, n, r, s, z, l, x, y. The Canarian plurals, as well as the Libyan, end in n, but our author has changed them; for inſtance, for Carian, Baſkets, he has given us Carianas, becauſe the Spaniſh plurals never terminate in n.

As our author had thoſe Canarian words from the deſcendants of the natives, who in his time ſpoke nothing but Spaniſh, and had no knowledge of the language of their anceſtors but by tradition; therefore we may ſuppoſe that thoſe words are greatly altered: yet if we cut off the Spaniſh terminations, and change Gua and Gue into Wa, We, we ſhall find the affinity of the Canarian tongue to the Libyan, as near as we could well expect, even ſuppoſing the Libyans and Canarians to have been originally the ſame people. For inſtance; according to the Engliſh pronunciation, Y iguida y iguan (i. e. it will fall), muſt be pronounced thus, Y iwid y iwan: and ſuppoſing that the words are tranſpoſed from their orginal or real diſpoſition, and that they were placed thus, Y iwan y iwid, we ſhould find in them a great likeneſs to the Libyan words of the ſame meaning, viz. Y want y dir. However, of this the reader will judge for himſelf.

I have

I have here given the Canarian vocabulary exactly as it is in the Spaniſh manuſcript.

Tenerifean Dialect.

Achineche	The name of the iſland.
Vincheni	The Natives.
Guihon	Ships.
Arguihon *	Behold Ships, or Ships appear.
Quebechi	The Royal Dignity.
Ahico †	A Cloak or Garment.
Anepa	A Scepter or Spear.
Achguarergenan, Achoran, Achaman	Suſtainer of Heaven and Earth.
Achuhuiaban, Achucana, Aguayarerar	The Great, Sublime, and Suſtainer of all.
Guarirari	God, or He who holds the World.
Atguaychafunatuman	He who holds the Heaven.
Achicuca	A Son.
Zucaſa	A Daughter.
Tavonas	Knives made of ſharp ſtones.
Menſey ‡	A King.
Achemenſey	Nobles or Gentlemen.
Cilhiſiquico	Eſquires or Yeomen.
Achicarnay	Peaſants or Servants.
Quebehiera	Your Highneſs; for ſo they ſtiled the King.
Ahorer	Barley-meal, roaſted.
Taro	Barley.
Cancha	Little Dogs.
Ara	A Goat.
Ana	A Sheep.

Veneſmer

Veneſmer	The Month of Auguſt.
Hacichei	Peas, Beans, or Tares.
Ahof	Milk.
Oche	Butter.
Yoja	Mocanes, or Elder-berries.
Chacerquen	Honey, or Melaſſes made of mocanes.
Triguen §	Wheat.
Coran	A Man.
Chamato	A Woman.
Atuman	Heaven.
Tagaror	The Place of Judgment or Juſtice.

THE firſt word marked * in the Tenerifean dialect reſembles the name of a port on the coaſt of Africa, called Arguin, formerly much frequented by ſhipping. The ſecond †, Tahayck, which in Shillha ſignifies a Garment. The third ‡, Menſa, which in the language of the Bambara, or Mandingo Blacks, ſignifies a King. The fourth §, Trigo, which in Spaniſh ſignifies Wheat.

END OF THE FIRST VOLUME.

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